THE

CHRISTIAN BAPTIST,

PUBLISHED MONTHLY;

EDITED BY

ALEXANDER CAMPBELL.

Style no man on earth your Father; for he alone is your Father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only One Teacher: neither assume the title of Leader; for ye have only One Leader—The Messiah.

Matth. xxiii. 8—10.

Prove all things: hold fast that which is good.

Paul the Apostle.

What a glorious freedom of thought do the Apostles recommend! and how contemptible in their account is a blind and implicit faith! May all christians use this liberty of judging for themselves in matters of religion, and allow it to one another, and to all mankind. *Benson.*

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THE
CHRISTIAN BAPTIST

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PREFATORY REMARKS

THE priesthood of the East and West, or those who claim a *divine right* of teaching *authoritatively* the christian religion, have been, and now are, seduously at work, some in their weekly harangues, and others in their parochial visitations, shewing to their good and loyal subjects the awful danger of reading the *"Christian Baptist."* They express a great concern about the souls of their hearers, and the dangerous tendency of our feeble efforts to persuade the people to read, examine, and judge for themselves. But whence this alarm—this Demetrian cry of the church in danger? Do these divines sincerely believe that it will be injurious to the souls of their worshippers to read this work? If so, then they only prove how useless they have been to their hearers. Why have they not instructed their hearers better, and thus have rendered them superior to imposition? What would we think of a teacher of grammar or arithmetic, who, after spending seven, seventeen, or twenty-seven years in teaching his pupils those sciences, should afterwards express a great fear of their reading any treatise on those same sciences, which had for its object either the approbation or reprobation of his instructions? Would he not, *ipse facto,* betray himself?

But, however uncharitable it may appear, we sincerely believe that they are unwilling to have their *authority* called in question, and fear the experiment of an effort to maintain it. The learned and the unlearned clergy have always exhibited an eager desire to pass themselves off for ambassadors for Christ, or a sort of plenipotentiaries, whose preachings, prayers, and exhortations, have a peculiar efficacy in heaven and earth, of which the prayers and exhortations of a christian cobbler or a christian maid-servant are divested. Now I am just such a simpleton as to believe that the preachings, exhortations, and prayers of sister Phebe, the maid-servant of his Grace the Lord Archbishop of Canterbury, are possessed of as much *authority* and *efficacy* as those of her master. By *authority,* here, I mean just every thing that the clergy claim to have peculiarly conferred on them from heaven. Such pretensions to authority, or a divine right to officiate as they do, are, no doubt, as useful to make the people fear them and pay them, as a mitre, a surplice, a cloven cap, or a sable gown is to a Popish priest, for all the wise and noble ends of his calling. But either the clergy possess an authority or a divine right to preach, pray, and exhort in public assemblies, on "the Sabbath day," which every other member of the religious community does not possess, or they do not. Now if they do, it can be proven that they do; and if they do not, it can be proven that they do not. I have already pledged myself to the public to prove that they do not, whenever any of

them attempts to prove that they do. And I will add, that if I cannot prove, and satisfactorily too, to every umpire, that their pretensions, right, and authority to act as they do, is given them, *not from heaven,* but from men; then I will say that I can prove no point whatever. But how to reconcile their conduct to any correct principles, religious or moral, I find not. If I had a piece of genuine gold, or a coin that I thought genuine, soon as its genuineness was called in question, I, being conscious that the more it was tested the brighter it would shine, would not fear to have it subjected to the severest scrutiny. But were I possessed of a base coin, or of a counterfeit bank bill, which I wished to be reputed genuine, I would endeavor (being a rogue) to pass it off amongst the ignorant and unsuspicious, and fearfully avoid examination. The Protestant clergy have, when it suited their interest, laughed at the arrogant pretensions of the Papist clergy to *infallibility.* We view their pretensions to *authority* just in the same light.

The great body of the laity are so completely preached out of their common sense, that they cannot guess or conjecture how the christian religion could exist without priests. And I believe it to be as difficult to persuade many of them that they could do much better without them, as it once was, or as it is now, to persuade the loyal subjects of an eastern monarch, that a nation could exist without a king and nobles at its head. The United States, however, has proved the fallacy of such doctrine; and the primitive church, as well as many congregations of saints in modern times, have proved to those acquainted with their history, that either a learned or an unlearned clergy are now, and ever have been the cause of all division, superstition, enthusiasm, and ignorance of the people.

These sentiments are, we know, obnoxious to the wrath and vengence of this order; and woe awaits him that rises up against the Lord's anointed. Our remarks, puny and insignificant as the clergy view of them, are honest, well meant, and above board. Their efforts to defend themselves, strong, powerful, and valiant as they are, are in secret, by the fireside, or in the wooden box, where they think themselves protected from exposure and defeat. Two honest men, it is true, my friend Thomas G. Jones, and the reverend editor of the Pittsburgh Recorder, have *once,* but not *twice,* manfully lifted up their pen like a two-edged sword; but alas; for the honor of the cloth, it soon sought its scabbard. They cannot, either in honor to their own well meant efforts, nor to the sacredness of their calling, say I am so worthless and vile as to be unworthy of their notice. For why, then, have they noticed me at all? And were they as sacred as the Saviour of the world, and I as vile as the woman of Samaria, they would do well to remember that the former deigned to converse and reason with the latter. Or if they are ambassadors of Heaven's Almighty King, and I as common as an Epicurean, a

Stoic, or an idolatrous Lycaonian, they should remember that Paul, as great and as well an attested ambassador as they, disputed with Epicureans, Stoics, and Lycaonians. Or if they view me as an erring brother, as Paul did some in his time, they should be as open and as explicit as Paul, who, before them all, rebuked Peter to his face. It is true, indeed, that some of them have made me worse than any of these; for the president of a western college who took it into his head that he was the eloquent orator noticed in a former number, to a friend who asked him his opinion of it and me, very laconically replied, *"He is the Devil."* Supposing this were the case, and that Satan had actually appeared in human form, his serene highness, though marked D. D should remember that the Saviour of the world rebutted the Devil with *"It is written,"* and not with saying *"You are the Devil."*

I honestly confess that the popular clergy and their schemes appear to me fraught with mischief to the temporal and the eternal interests of men, and would anxiously wish to see them converted into useful members, or bishops, or deacons of the christian church. How has their influence spoiled the best gifts of Heaven to men! Civil liberty has always fallen beneath their sway—the inalienable rights of men have been wrested from their hands—and even the very margin of the Bible polluted with their inventions, their rabbinical dreams, and whimsical nonsense. The Bible cannot be disseminated without their appendages; and if children are taught to read in a Sunday school, their pockets must be filled with religious tracts, the object of which is either directly or indirectly to bring them under the domination of some creed or sect. Even the distribution of the Bible to the poor must be followed up with those *tracts,* as if the Bible dare not be trusted in the hands of a layman, without a priest or his representative at his elbow. It is on this account that I have, for some time, viewed both "Bible Societies" and "Sun day Schools" as a sort of recruiting establishments to fill up the ranks of those sects which take the lead in them. It is true that we rejoice to see the Bible spread, and the poor taught to read by those means; but notwithstanding this, we ought not, as we conceive, to suffer the policy of many engaged therein to pass unnoticed, or to refrain from putting those on their guard who are likely to be caught by "the sleight of men and cunning craftness."

As we have in the first volume devoted a number of articles to the exposition of modern devices, we shall still continue true and faithful to the principles on which we have set out; and, in this volume, pay a little more attention to the primitive state of things than we have in the former. For while we would endeavor to unmask the clergy and their kingdom, we would wish to call the attention of our readers, occasionally at least, to the contemplation of that glorious superstructure built by the founder and his skillful architects, described in the New Testament.

We have only to assure every one who may read this work, that any article, written in proper style, by any person, clergyman or layman, in opposition to any sentiment we have expressed, shall be received with pleasure and correctly inserted. We will give every opportunity to our readers to judge for themselves; for we have never yet been afraid to publish the remarks of our warmest opposers; nor could we ever yet see the propriety of laying an embargo on the ears of those who hear us, lest they should be misled. We wish the exhortation of the apostle to have its fullest latitude—*"Prove all things and hold fast that which is good."* And as both the Old and New Testament wise men teach us to answer different persons in a different style, for reasons there assigned, so we shall ever discriminate betwixt those "of whom we ought to make a difference," the interested and the disinterested errorist. We hope ever to manifest that *good will* is our motive, and *truth* our object. EDITOR.

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A REVIEW

Of the General Assembly's last Report

THIS ecclesiastical paper was published by order of the General Assembly, and signed by the stated clerk. It is therefore an authentic document. It may also be fairly presumed that it is a fair specimen of the religious feelings and literary talents of this ambitious and aspiring party. It must be as interesting to the people of that religious community, as the president's message is to the good citizens of the commonwealth.

Every religious system, like every human body, has a spirit peculiar to itself. It is also true, that there is a great similarity in human spirits, so there is a great similarity in the spirits of religious systems. This general similarity does not, however, annihilate or obscure the predominant peculiarities of each—This is as evident as that although every perfect face exhibits eyes, nose, mouth, and cheeks, yet there is such a variety in the adjustment of these, and other constituents of human countenance, as render the discrimination of face from face easy to all—The Presbyterian system exhibits a countenance specifically the same as other religious systems; yet the peculiarities in its aspect easily distinguish it from every other. One thing is certain, that the spirit of Presbyterianism is a lofty and aspiring one. It cannot, like a Roman chief, bear an equal or a superior. It aims for the chief place in the nation, and views every other system as an impudent intruder upon its rights and liberties. A full proof of this is afforded in all their plans and manoeuvres, from the kirk session to the supreme court; and more especially in their synodical reports. Let us take a specimen from the title of the last Report, the present subject of review:—

"A Narrative of the state of religion within the bounds of

the General Assembly of the Presbyterian church, and its corresponding churches, in the United States of America."

"The bounds of the General Assembly;" that is, the whole United States, as would seem from the scope of the Review. The Presbyterian church is, then, bounded on the North by the British provinces, on the East by the Atlantic ocean, on the South by the gulf of Mexico, &c. and on the West, for aught I know, by the Pacific ocean. A Report of the state of religion within these bounds as a matter of no small moment. All the Arians, Socinians, Arminians, Deists, Quakers, Methodists, Episcopalians, Papists, Baptists, Shakers, New Jerusalemites, &c. &c. &c. live within the bounds of the General Assembly, and are consequently embraced in this Report. An important document truly!! But as the Report pays no very courtly attention to these residents within its bounds, it must be supposed that they do not consider these religionists at all, and observe, it is the *state of religion,* within these bounds, that is reported—This is, perhaps, the fact. This denomination, from the loftiness of its spirit, contemplates every other persuasion as irreligious and profane. Hence the editor of the Pittsburgh Recorder did positively declare, July 6, that he is the only religious editor in *nine states* and *three* territories; or, to use his own words, "the Recorder is now the only religious paper published in all the western country, including *nine* states and *three* territories, with considerable parts of other states;"—And if even a Presbyterian paper tell of marriages, battles, tariffs, dry goods, silks and fancy goods, bank note exchange, tavern keepers, and candle manufacturers, it is all religious—For this *only* religious paper occupies more than half its columns in such religious intelligence. This is a plain proof that the altar sanctifieth the gift; that the Pittsburgh Recorder, formerly of Chillicothe, is the only religious paper in *nine* states and *three* territories, and in considerable parts of other states. And so it is, that whatever a Presbyterian doth is religious, and whatsoever any other man doth is profane.—But to the report again.

The Report, perhaps, means better than it speaks—It means only a report of the state of religion amongst the communicants of the Presbyterian church—Let us try if this be its meaning. It reports that

"Within our extensive bounds, there is a vast wilderness, filled with immortal souls who are destitute of religious instruction and hope. There are regions just *beginning* to enjoy the *"day spring from on high,"* still dark in error and ignorance, and cold in indifference and sin. Where the gospel is preached, it is met with powerful opposition by error of every form, and it is assailed by enemies of every name. Amid many of our churches are to be found cold and worldly professors, and many who having a name to live are dead, and the enemies of Jesus are sometimes established in the house of his friends. We do not recollect to have heard more deep and afflicting representations

from the presbyteries of the want of zeal and the life giving energies of the Spirit. On every side there are complaints of prevailing error, of licentious practice, of gross intemperance, and disregard to the Lord's day. In many parts of our widely extended and extending church, the want of ministers is still most painfully felt, and even those who can support them cannot obtain them."

"From almost every direction we learn that the Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin, by the looseness of their own example, of their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this "day of rest." The Assembly have learned the fact with pain; and while they deplore, they wholly disapprove it."

"In many parts of our country the odious and destructive sin of intemperance is, we fear, increased to an alarming degree: producing blasting and destruction to individuals, families, and churches. The Assembly, while they record the fact with shame and sorrow, and real alarm, will not cease to publish it, until those who profess to love the Lord Jesus shall awake to the dangers of our country and the church. We will warn our beloved people until they shall all arouse to duty and self-denial, to watchfulness and prayer."

What a picture of communicants of this church, and that from its own supreme court!!!—If this learned and pious Assembly were to have reported the state of religion "within the bounds" of Arians, Socinians, and Papists, could its language have been more expressive of awful rottenness and corruption!!! Is this that church which is *sanctified* through the truth—"that chosen generation, that royal priesthood, that holy nation, that peculiar people," of whom the apostle spoke!!—We have never read a more lamentable account of any religious community than that under review. We have never seen any thing like it, if we except the report of a missionary, in the Recorder of July 13th, who gives an account of his tour through the New-Jersey Pines. He says—

"Had I not been an eye witness, I never could have believed such wretchedness, such *total ignorance* of Divine things, could have been permitted in the sight of a theological seminary, containing upwards of one hundred students preparing for the ministry, and of the enlightened city of Philadelphia. What will the christian public say, if told that in the state of New Jersey, a state abounding with men of science, talent and piety, there are whole neighborhoods which enjoy no preaching, no schools, no Sabbaths, and no Bibles; many precious immortals who never saw a Bible—never heard of God their creator, nor of Jesus Christ who died to open a way for the salvation of our fallen race."

Mark it well—In sight of a theological school, in the vicinity of a hundred students of divinity, in the vicinity of the annual meeting of the supreme court of the church of the United States —a tract of country "seventy miles long and forty wide," the inhabitants are in a worse state than the Pagans in Asia!! *Query* —What has this theological school, and this general assembly been doing for years, when their nighest neighbors have been so long without every thing they call christian?

But what is still worse, the very report itself partakes of the general deterioration. It is, in a literary point of view, one of the poorest of the poor; and in a *moral* point of view, (pardon the expression) the most defective. It is self contradictory— Let us adduce the proof. The assembly saith, in one part of it, that "we do not recollect to have heard more deep (mark the expression *more deep)* and afflicting representations from the presbyteries, of the want of zeal, and of the life-giving energies of the Spirit." Now, reader, mark what they say in another paragraph of the self-same report—"We believe that the cause of truth is advancing it, that it is gaining victories over error, that knowledge is increasing, that the church is more engaged, *stedfast,* and *prayerful,* there is *more zeal,* more liberality, and more self-denial." Now put the two ends of the testimony together, and reconcile it, if you can. They say, "we do not recollect to have heard *more deep and afflicting representations from the presbyteries, of a want of zeal,"* and in a minute afterwards declare *"there is more zeal"* than formerly, and yet they never heard of less!!! But this is not all. They say they never heard "more deep and afflicting representations of the want of the life-giving energies of the Spirit;" and yet tell us of thirty-one revivals, of some of which they say, "One of the most extensive works of the Spirit, that has been known in our country, has occurred in Moreau, and has spread with astonishing power through the surrounding country." And stranger still, they say, "We learn from almost *all our presbyteries* that the word of God has been faithfully preached, and the people have attended with punctuality upon the stated worship of God, and in many instances have given *earnest heed to the word spoken"*—and yet "more deep and afflicting representations of the want of the life-giving energies of the Spirit, from the presbyteries, were not recollected ever to have been heard." Astonishing indeed!! Some of those ministers whom the Assembly deplored as Sabbath-breakers, must certainly have penned this: but then, how could the others approve it!!—This is as astonishing as the reported revival in Jefferson College, which again appears in the report of the Assembly—But tell it not in India, nor publish it in the Isles of the Pacific, that the "supreme court of the most learned (as they say) body of interpreters of scripture have, all with one consent, ascribed to the words spoken by their divines the same character and epithets which belong to the oracles of God, and have styled themselve *"the day spring from on high."*

Once more, and we dismiss the Report *pro tem.* The Assembly saith,

"The theological seminary at Princeton is every year becoming more and more important.—Its present condition is flourishing.—The number of its pupils is greater than at any former period; and it promises to be a favored and powerful instrument of disseminating the gospel through the earth."

Now, reader, remember that the only religious paper in *nine* states and *three* territories, did, on the 13th ult. declare, in the name of a sacred missionary, that there is a district of country, seventy miles long and forty broad, "in *sight* of this theological seminary, in darkness, great as any part of the Indies"—that there are *"many precious immortals who never saw a Bible, nor heard of God their creator, nor of Jesus Christ."* How impudent is Satan thus to reign on the very borders of the camp of the Lord!!!—How much is one hundred such students of divinity worth?—One Benjamite with his sling and stone would put a thousand such to flight. EDITOR.

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ESSAYS
ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

NO. I.

TO the Spirit of God we are immediately indebted for all that is known, or knowable of God, of the invisible world, and of the ultimate destinies of man. All that ancient Pagans and modern Sceptics pretend to have known of these sublime topics, was either borrowed from the oracles of the Revealer of secrets, or was mere uncertain conceits or conjectures of their own. Were it our design, we could easily prove, upon the principles of all modern Sceptics, upon their own philosophical notions, that unaided by the oracles of the Spirit, they never could have known that there is a God, that there was a creation or Creator, or that there is within them a spark of life superior to that of a brute. Indeed this has been unanswerably done already, in a work published a few years since, by James Fishback, D. D. This ingenious and profound reasoner has shewn, with demonstrative certainty, that, on the acknowledged principles of Locke, "the christian philosopher," and of Hume, the subtle sceptic, all the boasted intelligence of the deistical world is a plagiarism from the oracles of this Divine One. Indeed it all comes to this—if there be no *innate ideas* as these philosophers teach, then the Bible is proved, from the principles of reason and from the history of the world, to be what it purports, a volume indited by the Spirit of the invisible God. To pursue this argument is, however, foreign to our present purpose. We are not now, on set purpose, addressing infidels, but those who profess to believe that the christian religion is of divine authenticity. We may, perhaps find it our duty

to drop a few hints on this subject. In the mean time, we speak to those who profess faith in the sacred scriptures .

It being granted that the Bible was dictated from Heaven, it follows that is a revealed truth that there is one God and Father of all, one only begotten Son of God who is Lord of all, and one Spirit of God, who alone revealeth to men the secrets of God. Leaving out of view all the metaphysical divinity of ancient councils, or modern theological schools on the philosophical doctrine of the Trinity, we may safely assert, upon the plainest evidence, that these THREE must occupy the attention of every reader of the holy oracles. Scarcely have we time to exhaust one breath in reading the history of the creation as written by Moses, until the *Spirit of God* is introduced to our view as operating in this marvellous demonstration of almighty power. And scarcely do we read a page in any one of the four Evangelists until this Divine One appears to our view as a mightly agent in some work connected with the redemption of man. Even the New Testament closes with a gracious discovery of his benevolence, and the last welcome of Heaven to the sons of misery and wretchedness is echoed by his self-same Spirit, who saith, "COME and drink of the water of life FREELY."

Without presuming to roam in the regions of conjecture, or to indulge in the flights of imagination; or even to run at random through all that is recorded concerning this sacred *name,* into which we have been baptized, we shall confine our inquiries, and, if possible, the attention of our readers, to that office which the Spirit of God evidently occupies in the salvation revealed in the New Testament.

That the christian religion was to be established and consummated by the ministration of this Spirit, is one of the plainest truths in revelation. It was a subject of ancient prophecy, and the facts recorded in the New Testament concerning the gifts and operations of the Spirit, are but the accomplishment of what was long foretold and anxiously expected.

The christian religion was established by the personal labors of its founder, who appeared to be no more than a Jewish peasant, and the labors of a few illiterate fishermen. It is the most singular fact on the page of history, sacred or profane, the best established, and most universally admitted, by friends and foes, that a Jewish peasant (as his enemies called him) and a dozen of individuals, without learning, without money, without family, without name, without any kind of human influence, revolutionized, in a few years, the whole world, as the Roman empire was then called; and that, too, at a crisis the most forbidding in its aspect, the most unfavorable that ever existed. Paganism was long established and strongly guarded by the sword of the civil magistrate, and myriads of hungry, cunning, and avaricious priests. Judaism, still better confirmed, as it had truth well attested on its side, and the imposing influence of the most venerable antiquity. On the one side, prejudices,

creeds, rubrics, temples, gods in the Gentile world innumerable and indescribable—established and confirmed by many succeeding generations. On the other, the most inveterate antipathies, the most unrelenting malevolence, aggravated and embittered by a superstition that once had much to recommend it. Before their face, poverty, shame, sufferings through life, and martyrdom at last, were presented, not as matters of conjecture, but as awful certainties, to forbid their efforts and to daunt their souls. But by the energies of this Holy Spirit, its gifts and its endowments, they triumphed. Temples were vacated, altars pulled down, and idols abolished in every land, and a new religion established in Asia, Africa, and Europe. Such is the fact, the marvellous fact, recorded, recommended, and proved by a combination of evidence, the splendor of which throws into the shade all the evidence adduced in support of any other historical fact in the annals of the world.

In the contemplation of this wonderful revolution, the Holy Spirit is the most striking object presented to our view, and to it are to be ascribed all these marvellous results. And here we open the New Testament and commence our inquiries into the character of its operations.

That faith is necessary to salvation, is a proposition the truth of which we need not now attempt to prove, as all professors of christianity admit it; and that testimony is necessary to faith, is a proposition equally true, evident, and universally admitted. He that believes, believes something, and that which he believes is testified unto him by others. A man, every body who thinks, knows cannot see without light, hear without sound, nor believe without testimony. Some people, we know, say they believe what they see; but this is an abuse of language. I *know* what I see, and I *believe* what I hear— upon the evidence adduced in the first case to my eye, and in the second to my ear. It is as natural for a child to believe as it is to hear, when its capacity expands; and were it not for lying and deceit, it would continue to believe every thing testified to its understanding. Children become incredulous merely from experience. Being deceived by lies and deceit, they become incredulous. Having experienced that some things reported to their ears are false, they afterwards refuse to believe every thing which they hear. The more frequently they have been deceived, the more incredulous they become. Hence the examination of testimony becomes as natural, in a little time, as it is necessary. The first lie that was told on earth was believed to be a truth. Fatal experience has rendered the examination of testimony necessary. These observations are altogether gratuitous, as all we demand is cheerfully granted by all professors of christianity, viz. that faith is necessary to salvation; that testimony is necessary to faith; and that owing to the existence of falsehoods and deceits, the examination of testimony is necessary to full conviction. These positions being adopted as indisputable truths, we proceed

to observe that Matthew, Mark, Luke, and John testify that there was a woman named Mary who brought forth a son supernaturally, who was called Jesus; that the child was announced by John the Baptist as the Redeemer, or Lamb of God, that was to take away the sin of the world, who had been foretold and expected for many generations; that he was distinguished above all that was born of woman, in the circumstances of his nativity, childhood, baptism, and in every personal accomplishment; that he spake and taught truths, and performed actions peculiar to himself; that he was maliciously put to death in Judea in the reign of Tiberius Caesar, under the procuratorship of Pontius Pilate, by the Jewish sanhedrim; that he rose from the dead the third day, and after appearing alive for forty days on the earth, he afterwards ascended into heaven, and was placed upon the throne of the universe, and appointed Judge of the living and the dead; and that until his second coming to judge the world, he is exalted to bestow repentance and remission of sins unto all that call upon him. These things and many others of the same character the Evangelists and Apostles *una voce*, declare. Now their testimony is either true or false. If false, then all christians are deceived, and all the religion in christendom and in the world is delusion; for if christianity is not true, it will be readily admitted by my readers that neither is Mahometanism, Judaism, nor Paganism. If true, then all the christian religion depends upon their testimony. Their testimony, on either hypothesis, is worthy of the most impartial and patient investigation. But such a testimony required supernatural attestations. For although there is nothing in this astonishing narrative impossible in the nature of things, nor indeed improbable on the acknowledged principles of human reason itself; yet the marvellous character of the facts testified, the frequent impositions practised, and, above all, the momentous stress laid upon them, required that they should be authenticated from heaven. In the attestation of this testimony, and in the proof of these facts, the office of the Holy Spirit first presents itself to our notice.

It was not enough that the apostles were qualified by the Spirit to deliver a correct, intelligible, and consistent testimony, but for the reasons above specified, that this testimony be attested by such accompaniments as would render the rejector of it damnably criminal, as well as afford the fullest ground of certainty and joy to all that received their testimony. Nor are we in this inquiry so much called to consider the import of their testimony or their qualifications to deliver it, as we are to exhibit the attestations afforded by the Holy Spirit.

Miracles were wrought by the influence of the Holy Spirit in confirmation of their testimony—that is, signs or proofs of a supernatural character followed their testimony. The very circumstance of miracles being added, proved their necessity; for all declare that God doeth nothing in vain. If miracles were

wrought by the Saviour and his Apostles, those miracles were necessary appendages to their testimony. For if faith, which we have agreed is necessary to salvation, and if testimony is necessary to faith, as also admitted, then, in the case before us, miracles were necessary in order to the confirmation of this testimony, or to its credibility; for this is apparent from the fact that they were exhibited, and from the acknowledged principle that God doeth nothing in vain. But our remarks upon miracles must be postponed to the next number.

Two conclusions are fairly deducible from the preceding observations. The first is that the truth to be believed could never have been known but by the revelation of the Spirit; and secondly, that though it had been pronounced in the most explicit language, yet it could not have been believed with certainty but by the miracles which were offered in attestation of it. It may then be safely affirmed that no man could believe the gospel facts without this work of the Holy Spirit in attestation thereof; for the Spirit of God would not have empowered those witnesses to have wrought those miracles if their mere testimony without them was sufficient to produce faith. For let it be remembered, that it is universally granted that God's works are all perfect, and that he doeth nothing superfluous or in vain. EDITOR.

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A FAMILIAR DIALOGUE,
Between The Editor And a Clergyman.
PART II.

Clergyman. I TOLD you at our last interview that I wished to resume the passage in the Romans which saith, *"how shall they preach except they be sent?"* This I suppose to be applicable to all preachers authorized according to the law of God.

Editor. I presume it is. But I think it is by no means applicable to those licensed by a presbytery, except you can prove that a presbytery is authorized of God to send, in his name, whom it pleases. And for my part, I have long thought that those sent to preach by a presbytery are not sent of God; and amongst many other reasons I have for so thinking, this is one, that the presbytery has authorized itself so to act, and consequently its authority being self-bestowed, its acts and deeds are altogether human. Those whom it commissions are sent of men, as much so as a physician, who is authorized by the medical board under the recent law in Ohio, is sent of men to practise.

C. But is not a physician licensed by the board, authorized by the state, seeing the state constituted the medical board? Every licensed physician in Ohio is really sent or commissioned by the governor or the highest authority in the state, to act as a physician; and consequently the board is but a *mean* appointed to convey the authority of the state to the individual. Just in this sense I argue that a person licensed to preach by a presbytery

is licensed of God, inasmuch as the presbytery is a *mean* appointed of God to convey his authority to the individual. Now that a presbytery is a divine institution, and that it did in the age of the apostles convey such a right as I contend for, I will explicitly prove. Read with me, if you please, 1 Tim. iv. 14. Paul says to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery."

E. I confess you have found the word *presbytery* once in the New Testament, and in connexion with the imposition of hands too; but really I had thought that none but those sometimes called the ignorant laity, who are wont to be carried more by sound than sense, would appeal to this passage in proof that a presbytery, in modern style, is a *mean* appointed by God to *license, commission,* or *send* forth preachers in the name and by the authority of God. Before you can bring this passage into your service, three things must be done—First, shew that the word *presbytery* meant in that age what you mean by it in your church style. In the second place, prove that the gift here said to be conferred on Timothy, was a license to preach, or to exercise his ministry in one congregation. In the third place, that the laying on of the hands of the presbytery conferred this gift. I should be glad to hear you attempt these things, because, I think, that there lives not the man who can do any one of the three, and because I think that these three things must be explicitly proved before you can at all quote the passage in your favor. You yourself, in arguing with a Romanist, would adopt this same method. Suppose your controversy was about the church, or the church of Rome, and he should say that the "church of Rome" was actually once mentioned in the New Testament, therefore of divine authority; but as the church of Scotland was never mentioned, therefore it is an imposition. You would immediately say that he was now using the words *church,* or *church of Rome,* in a sense of his own, and not in the New Testament sense. So I say of your presbytery. You may call your son Paul or Peter, if you please; but your son and the Paul and Peter of the New Testament are very different characters. Six men may meet in an inn and form a constitution for themselves and call themselves *a presbytery,* but you would dispute their right to the name. Now every argument you would bring against their assumption I would turn against your canonized presbytery. It is to me all one and the same whether your system of presbytery be five or five hundred years old, I pay it no more deference than I do the modern discoveries and improvements of the most modern errorists.

Your laying hold of the word *"presbytery"* in Paul's Epistle to Timothy, reminds me on an anecdote I read somewhere a few years ago, perhaps in Hunter's Sacred Biography. Some Jew, I think it was, in his researches in Asia, found, in some mound or other singular place, a tomb at some distance from the surface

of the ground. On examination of the inscription it was found that, in ancient style, there was written upon it these words, *"Here lies the body of Moses, the servant of God."* Great speculations were afloat, and in a little time it was agreed that this was actually the tomb of that Moses who brought Israel out of Egypt. The discoverer was just upon the eve of making his fortune by his discovery, when it unfortunately was found out that this was the tomb of a Moses who had died a century or two before, who was *reputed* a servant of God. So ensnaring and dangerous is it to appropriate names of great antiquity or of sacred import to things which are every way incongruous. Believe me, sir, that they who thought they had got the *body of Moses, the servant of God,* were not more cheated than they who think they have found the presbytery of Lystra or of Ephesus in one of your church courts.

C. And do tell me what ideas you attach to the word *presbytery?* You admit that it is a Bible term. Now it must have a Bible signification.

E. This I have no objections to do, provided you first give me a definition of what you call a *presbytery.*

C. I will. "A presbytery consists of the ministers and representative lay elders of the congregations of a certain district."

E. Now let me ask, Did you ever read in the scriptures of "representative lay elders" or ministers of a certain district meeting for any purpose? or rather, Was there ever such a being as a lay elder in the primitive church?

C. You promised me a definition of the word *presbytery* in its Bible import. I am waiting to hear it. Those questions you ask will lead us off from the subject altogether. Let them be reserved till another time.

E. In doing this, then, I will read you a Presbyterian Doctor's translation of this verse. Your brother Macknight thus translated it: "Neglect not the *spiritual gift which* is in thee, which was given thee according to prophecy, *together with the imposition* of the hands of the *eldership.*"

C. But what was this *eldership?*

E. I will let Macknight explain it. His comment on the verse reads thus: "That thou mayest understand the scriptures, neglect not to exercise the spiritual gift which is in thee, which was given thee by *the imposition of my hands* according to a prophetic impulse, together with the imposition of the hands of the eldership at Lystra, who thereby testified their approbation of thy ordination as an evangelist." It seems, then, that the Greek word *presbytery,* according to the most learned of your own fraternity, implied no more than the eldership of one congregation. And so we read that the apostles ordained them elders in every city or church. As for your *"lay elders,"* they were not yet got into fashion. If you cannot bring some other scripture to countenance your presbytery, it must appear altogether destitute of scripture warrant. Again, Paul, in the next

epistle to Timothy, declares that this gift was given by the imposition of his own hands; and in no instance on record does it appear that spiritual gifts of any kind were bestowed by the imposition of any hands save those of the apostles. But, as you have already said, this may lead us into another discussion. I would then, in the mean time, propose that we would confine our attention to the passage in Romans until its meaning is ascertained; as you see nothing can be obtained in support of your views from 1 Tim. iv. 14.

C. And what do you say of the passage in the Romans?

E. I appeal to the context for its meaning—to the design of the apostle in the passage. If this does not determine the meaning, it must be indeterminate, as you will readily admit.

C. And was not the apostle speaking of the ordinary preachers of the gospel—of those we now call ministers of the gospel?

E. Those you call the ordinary ministers of the gospel are very ill defined in the popular creeds, and not at all defined in the New Testament. But I will say without hesitation, that the passage in dispute exclusively appertains to those who received a commission from Jesus Christ to announce or to publish the gospel to all nations, and that the prophetic allusion in the prophecy of Isaiah, which, in the style of the Easterns, and, indeed, in the style of Sophocles, the Grecian poet, is descriptive of the feet of those who publish good news, is wholly applicable to the apostles and their associates, and to none else.

C. And have the apostles no successors in this commission; or are there none now divinely commissioned to do the things enjoined in that commission?

E. I know of none. If you and your brethren in office conceive yourselves acting under this commission, your conduct is altogether unjustifiable. You should be always employed in announcing the gospel to all nations, and not stationed in a parish.

C. Strange and singular as your views are on many topics, I did not think that you were so extravagantly wild as to say or to think that the commission given in Matt. xxviii. 18, 19, had ceased to be a commission authorizing a regular ministry, seeing it expressly says, "I will be with you always to the end of the world." Did the apostles live to the end of the world, or are they yet alive?

E. Novel and extravagant as you view the sentiment offered, and ancient and sacred as you view that opposed to it, I confidently assert that yours is unfounded and novel, and that mine is capable of the clearest proof, and that the very words you quote to prove its perpetuity prove that it was but temporary.

C. What! the promise, "I will be with you always to the end of the world," you say will prove that it was only of limited duration!!!

E. Yes, and with confidence of making it evident too. Let me read the commission, and, as I read, propose a few queries: "And

he said unto the eleven, [what eleven?] Go ye, [who?] therefore, and teach or disciple all nations, baptizing them, &c. teaching them to observe all things whatsoever I have commanded you, [who?] and, lo! I am with you [who?] always—even unto the end of the world! What is meant by *"the end of the world?"* There is one question yet of great consequence which I have intentionally omitted to the last, merely to give it a marked emphasis. It is this: What does he mean by the promise, "I AM WITH YOU?" Now I conceive the very promise, *"I am with you,"* determines the whole matter.

C. I will hear your exposition of it before I offer any remark.

E. You shall have an infallible exposition of it from the pen of an infallible writer. John Mark gives the promise *"I am with you,"* in the following words. See his statement of the commission, xvi. 15-17. Campbell's translation. It reads thus: "And these miraculous powers shall attend the believers—(I am with you.) In my name they shall expel demons—they shall speak languages unknown to them before—they shall handle serpents with safety, and if they drink poison it shall not hurt them. They shall cure the sick by laying hands upon them." Thus the Lord was WITH them. Hear John Mark once more, and more explicit still, 20th verse: "They went out and proclaimed the tidings every where, the Lord co-operating WITH THEM, and confirming their doctrine by the miracles wherewith it was accompanied."

The promise, *"I am with you,"* then, is infallibly explained to denote that Christ would, upon the invocation of his name, be present with all his power, to confirm their testimony by open and visible miracles, performed not only by the apostles themselves, but also by their immediate converts. So saith Paul in his exposition of it, (Heb.) "God also bearing them witness, with signs and wonders, with diverse gifts and miracles." If such be the meaning of the promise, *"I am with you,"* as it doubtless is, then where are the pretensions of those who suppose themselves authorized by this commission? Let any one of them prove that *Christ is with them* in the common sense of the words, and I will sit down at their feet and open my mouth only to echo their oracles. And in fact there is no other way it can be understood that will help your views. For if Christ be not with the clergy in some peculiar sense in which he is not with other men, then all their pretensions are vain. That this is the very sense in which it was necessary for him to be with the commissioned preachers, the very sense in which he was with them, and the only sense in which he was understood by them, I presume no man of common (I mean ordinary) sense can or will controvert. If so, then the commission is not to be extended to any in our time, nor is it given to any in our time.

C. Until I hear you define the last clause, *"always, unto the end of the world,"* I will make no remarks.

E. Your Presbyterian brother, Dr. George Campbell, offers a

very handsome criticism, and a very correct one too, on this passage, and shews that it ought to have been translated *"to the conclusion of this state."* I have some remarks to offer upon the Greek phrase, *"sunteleia tou aionos,"* which the present moment will not permit.

C. I will make only one objection, which I think is enough to destroy your whole theory, viz. On your speculations on the commission Paul was not included, for he was not one of the *eleven*, and so you have reasoned away Paul's apostolic character —so dangerous it is to follow seemingly ingenious speculations without adverting to facts.

E. My dear sir, I am often confirmed in the truth by the puny efforts of those who dislike it to overthrow it. Some, however, thought with you in ancient times on this subject; for they would make Paul some kind of a little apostle, or a second-hand one, because he was called after the others were commissioned; and, indeed, both your objection and theirs to Paul would have been well founded, had it not been that he received a peculiar commission of his own, which I need not tell you is often referred to in the New Testament. But you may consult Acts xxvi. 16-18. where the items of his commission are specified: so true it is that Paul's commission differed from the others, that he was not sent to baptize, but to evangelize the heathen.

But as the evening is far advanced, I will leave you with these views of the commission till our next interview, hoping then to find you reconciled to them, or to hear a more vigorous defence of your own. I understand the commission as follows: 'Go ye, Peter and Andrew, James and John, Zebedee, Philip and Bartholemew, Thomas and Matthew Levi, James Alpheus and Lebbeus Thadeus, with Simon the Canaanite, and disciple all nations, immersing the believers of all nations into the faith of the Father, and of the Son, and of the Holy Spirit, teaching the baptized disciples to observe all things whatsoever I have commanded you, either before or since my resurrection from the dead—and take notice that I shall be ever present, with signs and wonders, to confirm your testimony, to the end of this state; for before this generation shall have passed away, the gospel shall be preached to all nations for a testimony unto them.'

C. If such be the meaning of the commission, I have yet to learn the meaning of all the New Testament.

E. And if this be not the meaning of the commission, pray inform me what it is?

C. Adieu for the present.

[TO BE CONTINUED]

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LAY PREACHING.

MR. CHURCH, of the city of Pittsburgh, at his baptism on the 11th ult, delivered a discourse of three hours and one quarter in length, in the presence of a very numerous congregation, assembled on the banks of the Allegany. Having myself been

one of his hearers, I can give my readers a brief outline of his object and method. Mr. Church had been a member of different religious communities, and once a ruling elder of a congregation of Covenanters. He is well versed in all the systems of presbyterianism, and has, for a number of years, been a diligent searcher after truth. He brought with him to the water the creeds, testimonies, and formulas of those churches, as well as the holy scriptures. After having vindicated himself from the foul aspersions of some of his quondam brethren and friends, which are the usual lot of those who presume to judge and act for themselves in religious matters, he informed his audience that he would.

1st. Prove from the holy scriptures and the standards of the different churches his right to search, judge, and act for himself, and especially that he had an inalienable right, as well as the most justifiable reasons, to separate from every branch of the presbyterian church—

2d. Demonstrate from the scriptures the true nature and character of the church of Jesus Christ, her members, ministers, modes of worship, discipline; and contrast these with the genius of those societies that had assumed the title of christian churches, their members, ministers, modes of worship, and government—

3d. Exhibit the sacred import of christian baptism; its various corruptions and abuses in the Presbyterian churches, and others, as well as the character of those who were admitted to this ordinance in primitive times.

It would be altogether out of our power, in the size of this number, even to give any thing like a fair miniature of this discourse. Suffice it to say, that Mr. Church redeemed the pledge he had given in his method; and did, at least to my satisfaction, as well as, no doubt, that of many of his auditors, fully prove his right of search from all the documents mentioned, and exhibit the corruptions of the systems proposed. He stripped the clergy of all their exorbitant claims and pretensions, and fully expatiated on the vices and deformities of the clerical system. He read many extracts from the popular creeds and testimonies, the national covenant and solemn league, on which he presented many appropriate remarks. And such was the efficacy of his remarks, that they produced, in some instances, the same effect on some of the sons of the national convention and solemn league which the discourse of Stephen produced on the Jews, such as a literal gnashing of the teeth, and an equivalent to stopping of the ears. He was, however, patiently heard by a respectable congregation to the close, although it rained for more than an hour of the time, and the people were by no means comfortably circumstanced. This discourse has, we have since understood, caused a great "shaking among the dry bones." Indeed, he sometimes appeared to me like Sampson amongst the Philistines, at least likely to kill more by his emblematical death, and in his emblematical burial, than during his former life. Very few of the

regular clergy could have made so lengthy and so appropriate a discourse, and have assembled such a congregation, as this erudite layman. EDITOR.

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A DROPPED LETTER.

A REVEREND gentleman in the Western Reserve, who is in the habit of obtaining a regular supply of orthodox sermons, manufactured in New England, writes as follows to his merchant in holy orders. The letter was dropped in the house of one of his parishioners.

"Reverend Sir,

"I wrote you some weeks since for a few sermons. They have not yet been received. I am really disappointed in not obtaining them, as all those you sent me by the Rev.——are become too stale. I have altered them considerably; yet, without travelling out of my proper bounds, and making some exchanges with some remote members of presbytery, there is not one of them I can honorably deliver in either of my congregations. Our friend, the Rev. Mr.———, has ten sermons which he obtained from New York, which he will exchange with any of our friends in the presbytery of ———, provided he receives an equal number, equally well written. These are well composed, easy memorized, and remarkably pathetic, they have been heard with great interest, and often with many tears. Dear sir, forward me a few dozens per mail if no other opportunity offers. Put them in packages of half dozens, well enclosed, and addressed to me at this place—and accept the assurance of my brotherly esteem.

——— ———"

"May, 1824."

This divine appears to be in as great a strait as the Rev. Mr. H———, of Pittsburgh was, when a puff of wind unluckily penetrated into his bible and gave wings to his sermon, which actually flew to one of his hearers, whom the Genius of the place supposed had more need of it than the parson. The embarassment of these two orators brings to my mind an incident which unfortunately happened in a town of Pennsylvania some years since. A young divine, now of the state of Ohio, and once a teacher in a college, in his precipitation to get into the pulpit, the congregation having been long assembled, forgot that his sermon that morning had been thrust into his saddlebags, and had actually read out his text before he discovered that it was not, as usual, in his pocket. After reading his text a second time, and making several fruitless efforts to get into the train, he was obliged to send for his saddlebags to the no little amazement of his hearers—to whom he apologized with all the ingenuity the nature of the case would admit.

These facts, which I can vouch for, go some length to show with what kind of materials the pulpits are filled in this latter

day, and especially amongst those who have spent some years at college learning the art and mystery of making orthodox sermons.

EDITOR.

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RELIGIOUS HONORS.

THE Rev. Samuel Ralston was, some months since, constituted a Doctor of Divinity by the Board of Washington College, Pa. and the Rev. Matthew Brown, Principal of Jefferson College, received the same "good degree and great boldness in the faith," from the honorable Board of Princeton College. In these distinguished honors to which these divines have obtained, there are some things hard to be understood, which I, for one, cannot, owing, no doubt, to my natural stupidity, understand. The members of the Board, in the first instance, are not *ex officio* ecclesiastical characters; some of them of no party in religious matters, some of them are of different religious creeds and sects. In Washington, for instance, Baptists, Presbyterians, and, I believe, those of no religious party, concurred in making Mr. Ralston a Doctor of Divinity, and yet they were not Doctors of Divinity themselves. And how Baptists can make a Presbyterian Doctor of Divinity is to me a most perplexing problem. It is about as difficult as how Presbyterians can make a Baptist Doctor of Divinity. Perhaps the common principle of *"Help me to day, and I will help thee to-morrow,"* might go some length to remove the difficulty. And, again, how the Board of Princeton could bestow the honor on Mr. Brown, without insulting the good understanding of the Board at Washington, is to me another perplexing point. Were not the people at Washington better acquainted with the merits of Mr. Brown than they at Princeton? And we have never seen any public writing of Mr. Brown's, except his inaugural speech at Canonsburgh, that could have warranted the Princeton Board to have prejudged and condemned the Washington Board. Besides all this, the President of Washington College is, in my opinion, and, I believe, in public opinion, as well, if not a great deal better entitled to this honor, than either his neighbor of Canonsburgh, or his senior brother of Mingo Creek. It is true his senior brother has fought hard in some instances; and in the military department, I believe, it is not uncommon to distinguish those who are covered with wounds in their country's cause, with appropriate honors. But until I hear that the President of Washington College has obtained this honor, (and I honestly believe that if either his talents, or his acquisitions, or his writings are to be taken into consideration, he deserves it better than either of the two who have obtained it; and, no doubt, they will pardon me for saying so, as they think so themselves,) I must think that there is some strange manoeuvreing behind the curtain. As I have forfeited all right, and renounced all pretensions to this high honor, and am therefore perfectly disinterested, I

doubt not but my hints on this topic will be well received by all concerned. I shall dismiss this topic with a query to those who are acquainted with *alligation*—What kind of a composition of different sectaries, and how many of each, say Presbyterians, Seceders, and Baptists, are necessary to *create* one Presbyterian D. D.?

EDITOR.

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THE following QUERIES came from the pen of a diligent student of the Bible. We have not room to attend to them in the present number. We wish our readers to attempt, each, to answer them for himself. We shall attend to them hereafter.

1st. The order of the first churches when supernatural gifts were abundant, being discovered; what, if any example, will it form to us who live in these last days when supernatural gifts have ceased?

2d. What duty or duties are *peculiar* to the Bishop and not *common* to the brethren?

3d. Was it the Bishops who chiefly spoke in the first churches where they presided, or did they commonly sit as judges (1 Cor. xiv 29.) to correct, &c. while the brethren edified the body in love? Eph. iv. 16.

4th. What are the peculiar duties of a Deacon?

5th. Was it to the deaconship that those *seven* mentioned in Acts, 6th chap. were appointed, or what were they?

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No. 2. MONDAY, SEPT. 6, 1824. VOL. II.

PRIMITIVE AND MODERN CHRISTIANITY.

A SERIES of almost 2000 years has now fled away since the gospel announced light and religious liberty to the enslaved world; since Messiah, emerging from the rocky sepulchre, destroyed Death, and delivered those who, through fear of his merciless domination, were all their lifetime subject to bondage. Strong and implacable were the enemies of Jesus; many were the foes with which the Captain of our Salvation had to contend, and for a moment they seemed to prevail. They crucified him, and thought themselves secure; they entombed his murdered body, and vainly imagined the conquest was complete. Unhappy men! how blind to the future! Scarce was the palm of victory lifted to their brows, when it withered; scarce did the dawn of conquest rise upon their marshalled efforts, when it set in the midnight of everlasting dismay. They succeeded in depriving the Champion of Israel of the light of life; but in the awful moment he only groped for those pillars on which the whole temple of Jewish and heathen superstition stood. Then, indeed, he bowed himself. The grave could not retain him who made the world. The Shepherd of Israel descended into the pit, but it was only to destroy the enemy of the flock, and having

seized him he slew him. When the Son of God rose from the dead, and thereby brought life (eternal life) and immortality to light, ignorance, the cause of all Jewish, heathen, and anti-christian superstition fled before him; and seeing that the world were in great bondage through fear of death, and especially through their ignorance of that life which lay beyond death, it was necessary that he who gave his life for the world should deliver his children from the bondage of this fear. Having risen from the dead, and removed the cause of all uncertainty respecting a resurrection and eternal life, nothing remained but to let the children know it. To effect this, to remove all fear, to inform the body of the resurrection of its head, to let all flesh see the salvation of our God—the Lord Jesus called the twelve, and, *viva voce*, commissioned them to go into all the world and to preach the gospel (*i. e. his* death and resurrection) to every creature: "He that believeth shall be saved—he that believeth not shall be damned." This, by the way, is the only constitution of a christian assembly, in opposition to all written instruments. Having received this gospel in charge, the apostles went forth every where preaching it, God bearing them also witness in signs and wonders, and diverse miracles, and gifts of the Holy Spirit, according to his will. Having made disciples in Jerusalem and every where among the gentiles, it became necessary to assemble the brethren on that fact which they had believed, in order that they might edify one another, grow in grace and knowledge, increase in every good word and work, and finally show forth the death of Jesus in the eating of the supper.

To manage the business of the church in all ages, it pleased the Head of the Church to appoint bishops and deacons. The apostles were chiefly employed in ordaining elders "in every church" on their return from their first tour through the Lesser Asia. Titus was left in Crete for the express purpose to "ordain elders in every church," and Timothy had this business in charge in the church at Ephesus. And in all those appointments the bishops and deacons were chosen from among those who believed; and they had previously assembled themselves, like others, to eat the supper. Besides this, they were numerous in every church.

Of the elders or bishops at Ephesus, it is said that they "all fell upon Paul's neck," &c. but the word "all" is never used of one or two, but of a considerable number of persons. The epistle to the Philippians is addressed to the church there with the bishops and deacons. Two things, then, are remarkable in the choice of the primitive bishops: 1st. They were selected from among the brethren—2dly. they were numerous in every church. Two things are remarkable of modern teachers also: 1st. That they are not chosen from among the brethren—2dly. that there is uniformly but one in every church. The order established by the apostles was the same in every church, and was very simple; but the world, which perverteth all things, soon began to make

inroads into the beautiful and simple institution of the Lord Jesus, and from the most instructive and pure society, it has become the nest of every unclean bird. Evil men did not wait until the apostles were *dead,* but even while they were alive commenced their antichristian labors, which caused the apostle to say that even now, *i. e.* while the all-authoritative apostles and chief servants of the Lord Jesus were present, the mystery of iniquity was a-working; yes, even then there were evil men and seducers, who were to wax worse and worse; and those men were not without, but within the church, like Diothrepes, who loved to have the pre-eminence, who received not even the apostles, but prated against them with malicious words. So says John. Peter tells us that these false teachers were to be remarkable for false doctrine, for covetousness, for their contempt of the magistrates, for their corruption, for loving the wages of unrighteousness, for speaking great swelling words, &c. &c. They even dared, under the name of christians, to call in question the authority of the apostle, which occasioned him to speak as follows to the Corinthians: "Am I not an apostle?" and to say of those pretended servants of Christ, that seeing Satan himself was transformed into an angel of light, it was no wonder therefore, if his ministers were transformed into the ministers of righteousness. This is a singular incident, that the sons of God, the disciples of our Lord Jesus, should really be subject to the impositions of the servants of the Devil, transformed in appearance into servants of Christ. What is the christian to do after being told so by the Spirit of his Father? Where is he to look for these transformed ministers? How is he to detect the cloven foot?

This difficulty is greatly increased in the present age. Teachers are so numerous and so contradictory, so learned and yet so ignorant of the scripture, so covetous and yet so lofty in their requirements, that even the well meaning are at a loss sometimes how to act in regard to their claims. Is the disciple to look for these transformed ministers among those who have thrown off not only the power, but the form, of religion? Surely not! The apostle says they assume the colour of servants of Christ, and therefore must be looked for among christians. When any truth in the New Testament is contended for by any number of combatants, it is possible for all to be wrong, but they never all can be right. If one man call himself a servant of Christ because he holds a license of the Pope; another, because he holds it of an Episcopalian bishop; a third, of a classical presbytery; a fourth, of an association; and a fifth, of any body that has plenty of influence with the public—surely they cannot all be right when they come to contend with each other about the *jus divinum* of their respective ordinations. The first of these tells the world he can make his God! and the disciples eat him! The second half denies this, and the rest deny it altogether. This, one would suppose, is a very delicate point to be

divided upon—yet so it is; and the Lord pity the poor disciple who has to confide in any of them, for they are very wolves! O! reader! is it not a desideratum then to have a rule by which the disciple may distinguish the ministers of Christ from the ministers of Satan transformed. Surely it is; and the Bible is that rule—the Bible, declared to be profitable for doctrine, reproof, correction, and instruction in righteousness, and is given by inspiration, that the man of God may be perfect, fully furnished, says the apostle. I shall suppose myself a christian greatly embarassed by the above saying of the apostle, viz. that the ministers of Satan are transformed into the ministers of righteousness, and feel anxiously desirous to be able to distinguish them from those who are the true shepherds or bishops of Christ's flock.

I have no guide under heaven but the Bible. This is either allowed, or ought to be, by all. There is no legitimate authority in religion that is not derived immediately from the scriptures; they are God's umpire in all christian questions; and to them, and them alone, in the dernier resort, must we appeal; so that the only question remaining is, Whether the Bible contains descriptions of the real and transformed ministers, particular enough to enable me to distinguish them from each other. I can know this only by opening the Bible and reading it. I proceed, with respect to both, by induction of particulars, thus:—First, all the bishops and deacons in the churches of Jerusalem, Judea, Samaria, Ephesus, Greece, Crete, &c. &c. were uniformly, without a single exception, selected from among the brethren of the particular churches in which they were to officiate; and this particular I hold to be a *sine qua non* in the electing or ordaining of a bishop of Christ. He must be chosen from among the flock. Step aside from this, and the hireling system at once enters with all its train of religious spouting, preaching, &c. If the brethren, therefore, *require* or *desire* to have bishops and deacons, it is indispensable that they look out from among themselves holy men, answering to the description of such persons, in Timothy, Titus, and elsewhere. Now in selecting bishops and deacons, a church, or a number of people calling themselves a church, may choose to depart from this uniform practice of the apostolic churches, *i. e.* they may hire a school or college man, who, allowing the assembly so hiring him to be what they profess to be, a church of Christ, can never, in any sense, be said to be selected from among the brethren of said church; and for their practice in so doing it is certain that they can plead neither scripture precedent nor precept. In such a case, then, we have great and manifold reasons to suspect the character of the church, as well as that of the minister. The first may be, and I only say it *may be* a synagogue of Satan, and the preacher his minister transformed into a minister of righteousness. However, it would be premature in me to say that every minister so appointed is a minister of Satan, because this would,

even in my own opinion, be deducing the general conclusion for which I am searching, from too limited a number of experiments. I only say then that such a person and such a church are wrong, *i. e.* astray from scripture authority in the very first step, and therefore I must proceed with the induction. But here I shall turn a leaf, and look through the medium of the scriptures at the hireling or transformed minister. We have seen how any number of individuals in the apostolic churches arrived at the episcopal office, *i. e.* through a choice from among the members of the church where said bishops were to officiate. We are sure, then, that one so appointed "cometh in by the door," *i. e.* in the only manner authorized by scripture precept and example. But for the hireling—how comes he in? "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber." It would appear from this declaration, then, that the step which a man makes at the threshold, may finally determine his character as a minister. The reader may, perhaps, be afraid to look at things in this frightful point of view, seeing he may never have heard or seen of ministers being got by selecting them from the christians in the church where they are to officiate. We grant that this manner of viewing things bears wonderfully on the preachers of the present day, notwithstanding all their pretensions. But to go on: It may be objected that the Saviour used the above language (John x.) in reference to the Pharisees with whom he was speaking. It will be granted; but let us try to discover the meaning of the Saviour's account of the hireling in John x. First, then, he spoke this address to the Pharisees, as appears from the latter end of the preceding chapter; and when he had done so, the Apostle John makes this observation on the matter, (verse 6.) *"This parable Jesus spake unto them, but they understood not what things they were which he spake unto them."* A second matter worthy of observation then is, that those same Pharisees, whom he plainly indicated to be thieves and robbers, did not understand what he meant in this speech. In short, it would appear that those ministers were not aware of their own origin —were not aware that they had no right to labor among the flock of God, and had no authority from him. Let us see, then, how these men climbed up to the office of *teachers in Israel!*—how they came by the name Reverend or Rabbi.

All the world knows that there was no foundation in the law of God for the sectarian distinctions of Pharisee and Sadducee. These sectaries, therefore, owe their origin to some heresiarch, who lived either at or before the return from Babylon. Well, therefore, might the Saviour style them an offspring of vipers, *i. e.* the followers of unauthorized, heretical assemblies, who, instead of adhering to the law of God, and that alone, would wickedly frame their own religious course, and even set aside the law of God by their traditions. But if they had no liberty from

the law to assume these names, they had far less for assuming to themselves the office of teachers. It was declared of God in Deuteronomy, that the house of Levi should teach Jacob his judgments, and Israel his law; that they should put incense before him and whole-burnt sacrifice upon his altar. And on this account the lands of the house of Levi, which amounted to the one-twelfth of all Canaan, was divided among the other tribes, who returned one-tenth of their annual increase for the service appointed them of God, viz. for teaching his judgments and law, waiting on the service of the tabernacle. And here it must be remarked, to the confusion of those who plead for the tenth, that the lands of the tribe of Levi being taken into account the priests received only one-tenth of the produce for one-twelfth of the soil, which is about one-sixtieth of the whole, besides what in reality was their own; so that Israel paid to the priests, in fact, a very poor stipend, considering the business and important service appointed them of God. The house of Levi, then, were the true teachers in the church of Moses. And now conceive for a moment the fatal effects which the violation of the law would have upon the condition of the Levites; conceive how easily this paltry return might be diminished, and how quickly the ministers of God might be deprived of their due and necessary means of subsistence. If a host of individuals from the other tribes should arrogate to themselves the office of teachers and expounders of the law, the Pharisees, then, who were chief teachers, and compounded of individuals from every tribe, are therefore, by our blessed Saviour, declared to be a plantation which his heavenly Father had not planted, and were to be rooted out. Josephus, as quoted by Whitby, says that many of the priests were starved to death in consequence of the people not bringing in their tithes. It appears to me that the Pharisees had got up an order of things very much resembling our theological institutions, where all comers indiscriminately were instructed in the divinity of the day, without the least respect to the law of God on this point, without the least regard to the rights dues of the Levitical ministers; and who does not see that the young Pharisee, Paul, who was no Levite, but the tribe of Benjamin, was one of the young divines at the moment of his conversion? What right had Paul to teach the judgments and law of God to the Jews? He was a Benjamite, concerning which tribe God said nothing about teaching. Yet was this young gentleman sent to college—school in the traditions of his sect—distinguished for his zeal, and for his progress in the study of self-deception, as well as for being the student of the famous Gamaliel. Now, then, we can easily perceive, I hope, what the Saviour meant by the Pharisees' climbing up into the sheepfold another way, and being thieves and robbers. First, they had no authority for teaching from God. Secondly, they robbed both the priests and the people; as the Lord Jesus said, "Ye rob widows' houses, and for a pretence make long prayers." The

priest's lips were to keep knowledge, and the people should seek the law at his mouth; for, says Jehovah, "He is the messenger of the Lord of hosts." The Pharisees and others then had come in between the people and the teachers whom God had appointed, and thus threw the nation into sects, as the schoolmen have done in the christian church; for, whereas our blessed Saviour has ordered us to look out for the officers from among ourselves, and has given us examples of it in all primitive churches of his apostles' planting, these learned divines have come in between the holy brethren and the law of Christ, and have not only done away the ancient custom of selecting bishops from among the brethren, but even succeeded almost generally in foisting their own young men on the sons of God for teachers. When I look, therefore, through the medium of scripture at the christian bishops, I see that they are distinguished for being selected from among the disciples, and this I call the door into the sheepfold, because if it is the way authorized of Christ. When I look through the scriptures at the transformed minister of Satan, I behold him coming into the fold by another way, *i. e.* in a way not authorized of Christ, not chosen from among the brethren, but foisted over the heads of the most aged and experienced into an office which is duly only to one of themselves. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Now, then, in searching the scriptures, I have discovered one difference between the bishop and transformed minister—they do not come in alike—the manner of their induction is absolutely diverse—the one by the door, the other by the wall—the one by an authorized method, the other by an unauthorized method. But this induction may be pursued to greater length in some future paper. PHILIP.

* * *

ESSAYS
ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

NO. II.

IN our last essay it was, we hope, fully proved, that with regard to the truth to be believed and the evidences of it, we owe every thing to the gracious ministrations of the Holy Spirit. The matter of faith preached is, that "Christ died for our Sins, was buried, and is risen from the dead;" but even this fact is attributed to the immediate agency of this Glorious One. He, therefore, may be said *to have made the truth,* as well as by the most illustrious displays of his power in its behalf, to render it credible to men. His testimony in its behalf consists of miracles and prophecy, but it is with the first of these only we have to do in our present essay. The term *miracle* is general and comprehends not only those displays of power whose legitimate and single purpose was to establish the fact that *Jesus*

was risen from the dead, but the gifts also which were vouchsafed to those who believed, and whose primary intent was to fill with light and wisdom and the new converts to our holy religion.

It has often been asked, What necessary connexion is there between a miracle and a revelation from Heaven? If the term *miracle* is properly defined to be "the suspension of some known law of nature," the connexion will be as follows:—The suspension intimates the certain presence of a power superior to the law, and this is all it proves. The miracle, I say, only proves that a power superior to the law operates in its suspension; but the moral character of the agent is to be deduced from the nature of the miracle combined with the end for which it is said to be performed.

The Miracles of our Saviour are chiefly of a beneficent kind, and the declared end of them is to establish a mission the most salutary. From a consideration of the character of his miracles and the salutary end for which they were wrought, we are constrained by the rules of right reason to believe that they were effected by the Spirit of God, and not by Beelzebub, as the infidel Jews evilly suggested. The moral character of the power is to be known by its effects; and so the Saviour, as a key to guide us in this difficult step, tells us that we are in this case to judge as in the case of trees bearing fruit. If the fruit is good, the tree is good—if bad, the tree is bad. If the miracle is of a beneficent character and its declared end good, the agent by whom it is effected is good. It was not our Saviour's finger that performed the miracles—his touching the cured was only to connect the miracle with the end for which it was wrought, viz. to show that he was the *Messenger of the Most High,* that this display of power was in behalf of his pretensions, and not of others who might be present. The work of the Holy Spirit in this respect, then, is most glorious, and becoming Heaven in the highest degree.

The Jewish religion and the Christian are the only two religions that ever were received by men, purporting to be confirmed by miracles. Neither the Mahometan religion nor any system of Pagan superstition at its first publication claimed the evidence of miracles. On this topic we shall present an extract from Doctor Campbell's "Essay on Miracles," in reply to Mr. Hume. He says,

"Can the Pagan religion—can, I should rather say, any of the numberless religions (for they are totally distinct) known by the common name of *Pagan,* produce any claim of this kind that will merit our attention? If the author knows of any, I wish he had mentioned it; for an all antiquity, as far as my acquaintance with it reaches, I can recollect to such claim. However, that I may not, on the one hand, appear to pass the matter too slightly; or on the other, lose myself, as Mr. Hume expresses it, in too wide a field, I shall briefly consider whether the ancient

religions of *Greece or Rome* (which of all the species of heathenish superstition are on many accounts the most remarkable) can present a claim of this nature. Will it be said, that monstrous heap of fables we find in ancient bards, relating to the genealogy, productions, amours, and achievements of the gods, are the miracles on which Greek and Roman Paganism claims to be founded?

If one should talk in this manner, I must remind him, *first,* that these are by no means exhibited as *evidences,* but as the *theology* itself; the poets always using the same affirmative style concerning what passed in heaven, in hell, and in the ocean, where men could not be spectators, as concerning what passed upon the earth. *Secondly,* that all those mythological tales are confessedly recorded many centuries after they are supposed to have happened; no voucher, no testimony, nothing that can deserve the name of evidence having been produced, or even alleged, in proof of them. *Thirdly,* that the intention of the writers seems to be solely the amusement, not the conviction of their readers; that accordingly no writer scruples to model the mythology to his particular taste, or rather caprice; but considering this as a province subject to the laws of Parnassus, all agree in arrogating here the immemorial privilege of poets, to say and feign, unquestioned, what they please. And *fourthly,* that at least several of their narrations are allegorical, and as plainly intended to convey some physical or moral instruction, as any of the apologues of Æsop. But to have said even thus much in refutation of so absurd a plea, will perhaps to many readers appear superfluous.

Leaving, therefore, the endless absurdities and incoherent fiction of idolators, I shall inquire, in the next place, whether the Mahometan worship (which in its speculative principles appears more rational) pretends to have been built on the evidence of miracles.

Mahonet, the founder of this profession, openly and frequently, as all the world knows disclaimed evidence. He frankly owned that he had no commission nor power to work miracles, being sent of God to the people as a preacher. Not, indeed, but that there are things mentioned in the revelation he pretended to give them, which, if true, would have been miraculous; such are the nocturnal visits of the Angel Gabriel, (not unlike those secret interviews, which Numa, the institutor of the Roman rites, affirmed that he had with the goddess Egeria) his getting from time to time parcels of the uncreated book transmitted to him from heaven, and his most amazing night journey. But these miracles could be no evidences of his mission. Why? Because no person was witness to them. On the contrary, it was because his adherents had previously and implicitly believed his apostleship, that they admitted things so incredible, on his bare declaration. There is indeed one miracle, and but one, which he urges against the infidels, as the main support of his cause;

a miracle for which even we, in this distant region and period, have not only the evidence of testimony, but, if we please to use it, all the evidence which the contemporaries and countrymen of this military apostle ever enjoyed. The miracle I mean is the manifest divinity, or supernatural excellence, of the scriptures which he gave them; a miracle, concerning which I shall only say, that as it falls not under the cognizance of the senses, but of a much more fallible tribunal, taste in composition, and critical discernment, so a principle of less efficacy than enthusiasm, even the slightest partiality, may make a man, in this particular, imagine he perceives what has no realty. Certain it is, that notwithstanding the many defiances which the prophet gave his enemies, sometimes to produce ten chapters, sometimes one, that could bear to be compared with an equal portion of the perspicuous book, they seem not in the least to have been convinced, that there was any thing miraculous in the matter. Nay, this sublime performance, so highly venerated by every Mussulman, they were not afraid to blaspheme as contemptible, calling it *"a confused heap of dreams,"* and *"the silly fables of ancient times."*

While modern sceptics would tell us of miracles wrought in support of Paganism, and of the Roman priesthood, they have not as yet attempted to say that either the "lying wonders" of the "mother kirk," or the false miracles of the Pagan temples, were exhibited in the first exhibition of a religion, or for the establishment of it. Mr. Hume, indeed, would compare the miracles of Christ and his apostles to some things he calls Pagan and Popish miracles,—but there is not, in fact, one point of coincidence or resemblance between them. What were the tales of Alexander of Pontus, the celebrated Pagan fortune-teller, or of Vespasius the Roman emperor, in common with the miracles of Christ and his apostles? What was the miracle reported in the memoirs of the Cardinal De Retz, or those said to have been performed in the church yard of Saint Medard, at the tomb of Abbe Paris, to do with the christian miracles? Is there one point of coincidence in the alleged design of these miracles, or in their character and use? Not one. Mr. Hume himself was constrained to yield the point. And those miracles mentioned by Mr. Hume were the best suited to his design of any "lying wonders" in the annals of the world. Those Pagan and Popish miracles, as far as the sceptic has introduced them, were not wrought in confirmation of any new religion as proofs of its Divine origin. The cures said to have been performed, were, even by their own testimony, *few* in comparison of the number of applicants who received no cures, and *few* in comparison of the number who were thrown into diseases in seeking remedies. In these false miracles *impostures* were often detected and proved, and as Dr. C. has shewn that all the cures said to have been effected were such as could have been effected by *natural* means.

Again, *none* of those cures were *instantaneous;* many of them were the effects of medicine before use, and in many instances the maladies had evidently abated before application for remedies were made. Many of those miraculous cures *incomplete,* and the relief afforded as in mnay instances *temporary.* Now if all the false miracles which one of the most ingenious and the most learned of believers was able to assemble from history and from fable, were liable to all the above imputations; and if the gentlemen himself who advanced them was put to silence on the grounds, how transcendent this species of evidence afforded our holy religion. The miracles wrought by the Holy Spirit in attestation of the preaching of the apostles, were *numerous, public, beneficient; no* imposture was ever detected, the adversaries of the christian faith themselves being judges; the cures were *always instantaneous, always complete,* and *always permanent.* To this Holy and Eternal Spirit, then, is every christian indebted for that most splendid and powerful of all evidence, which puts out of countenance all opposition, which covers with shame and confusion the subtle and presumptious infidel, and which, in fact, presents the whole phalanx of opposers to the christian faith in the same ridiculous and absurd attitude as the dogs in the fable, which conspired to bark down the moon walking in brightness.

We must reserve our remarks on *spiritual gifts* to the next essay, which, in the department of miraculous evidence, are the most triumphant and glorious of all.

EDITOR.

* * *

ADDRESS TO THE PUBLIC.

IT is no doubt known to some of you that a pamphlet, titled, *"Letters to Alexander Campbell, by a Regular Baptist,"* has been published at Pittsburgh a few days ago. It will, doubtless, be expected that I would pay some attention to this work. The spirit and style of this "Regular Baptist" forbids my addressing one word to him. I will, therefore, without prepossessing my readers by expressing any opinion of the motives and object of this letter-writer, proceed to review his performance.

This "Regular Baptist" informs me that my character is of two kinds—extrinsic and *intrinsic.* My "intrinsic character" is that which he investigates and on which he pronounces judgment. In coming at my intrinsic character, or the character of my heart, he has, he says, adopted, "as a standard of judgment" principles admitted by "the christian and the philosopher." These principles, he adds, "direct to a general investigation of life, the whole area of action." But he regrets that the whole area of my action is unknown to him, every thing previous to my arrival in these United States being with him "something of conjecture." But although my *"intrinsic character"* is the subject of investigation, and the principles of the christian and the phi-

losopher require that the "whole area of action" should be examined, yet the ingenious author views *"the area of my action"* only since I joined the Baptists—and, in fact, while he professes to do this much, he only fixes his eyes upon me since the year 1820. And of all the area of my action from which my intrinsic character is to be ascertained, only four years come in review,—and of these four years but my "two debates and the Christian Baptist" are particularly noticed. To what a span is the whole area of my action reduced! And from how few documents does he undertake to prove that I am unregenerated. Let not the reader be startled at the word *unregenerated;* for this is the point of investigation, and the whole area of this Regular Baptist's letters is filled with mighty and convincing proofs, he alleges, that I am an unregenerated man. But the strangest point of all remains to be noticed, and that is, that of all the actions of my life, and of all the words I have spoken or written, *not one* is adduced as proof of his favorite position, but only his *conjectures* with a reference to the Debates on Baptism and the Christian Baptist. Of all that I have written not one word is cited. These letters then are, if any thing can be so named, "a new thing under the sun." For I am tried and condemned upon mere conjecture, and worse than all, these conjectures are predicated either upon the most evident falsehoods, or upon a false view of facts. So much by way of introducton to my review.

A few remarks upon the writer of these letters are also necessary to their easy comprehension. They are anonymous, and necessarily to be ranked under the very common and general head of anonymous abuse. As such I was not bound to notice them; for who knows not that the ebullitions of anonymous foes carry their own condemnation in their preface? But, believing that medicine may be deduced even from the carcase of a serpent that has poisoned itself, I am induced to notice them under the conviction that good may result therefrom. The writer of these letters is the Reverend Mr. GREATRAKE, from the city of Baltimore, or somewhere thereabouts. He is now located in the city of Pittsburgh, and calls himself a "Regular Baptist." It is true that he either promised or prophesied in the conclusion of his address to the Baptist churches in the West, that while on earth he would "be known to them *only* by the name of a Regular Baptist," In his last letter to me he was kind enough to *appear* willing to give me his *real* name on presenting to the publisher a "fair reason" for demanding it. But when I called on the publisher he presented me with *written* conditions which the "Regular Baptist" had given him, which precluded him from giving up his name except upon such conditions as the civil law would oblige him to give it up, or suffer prosecution. This gentleman is at present *hired* by a party, who were excluded from a regular Baptist church, at least by a church which, at the time of their exclusion, was recognized as such. He seems to

glory in the name of *"a Regular Baptist,"* yet with what propriety I cannot see, as he is ordained over a party that cannot be called regular Baptists. It is a truth that the last Redstone Association recommended the calling of a committee to endeavor to promote a re-union of those excommunicated ones; or, as they express it, "to compromise their difficulties"—and that a committee was called by the excluded party, which leaving undone what was the only thing recommended by the association to be done; they proceeded to do that which they were not commanded to do, and *did, without any authority from the association,* call or denominate the excommunicated ones a church; and thus, as far as in them lay, prevented their re-union on such grounds as could, on regular Baptist principles, constitute them a regular Baptist church. Although, then, Mr. Greatrake glories in the name of a Regular Baptist, as though the very name should *"cover a multitude of sins"* he is not at present acting as such in the instances specified. This, with me, is, however, a very small matter, as I lay no stress on such names, whether assumed or bestowed. There is a church in Pittsburg that would rejoice much more in being a regular church of Christ than a regular Baptist church, which church has two bishops, who, while they watch over and labor among the saints, labor working with their own hands according to the apostolic command; and not only minister to their own wants, but are ensamples to the flock in beneficence and hospitality. This church, by walking in the fear of God and in the comfort of the Holy Spirit, is edified and enlarged by regular accession—and their example in that city is a dangerous one to those who would maintain themselves by maintaining such opinions as will maintain them. The object of the letter-writer evidently being to defame this church as well as myself, it was necessary to present the reader with this brief notice of things in relation to the Rev. Mr. Greatrake. Now to the letters.

There are *four conjectures,* in some respects different, and in some respects not very distinct, by which Mr. Greatrake demonstrates that I am unregenerated. The first is, that I "must have received some personal pique or experienced some severe disappointment, if not both, from the denomination or church to which I formerly belonged." The second is that I must be stimulated by an *"insatiate vanity."* The third, that I am actuated by *avarice,* or, as he expresses it, by my "pecuniary interest." The fourth is, that I am aiming at being the head of a party. Into one or more or all of these evil motives, he resolves my two Debates on Baptism and the *"Christian Baptist,"* and thence concludes that I am a very bad man—although my *extrinsic* character he acknowledges is good.

I could have wished that my biographer had taken a little more time, and a little more of the advice of his friends, in waiting to get acquainted with my history and myself, and have left it to some more skilful, though less benevolent hand, to write

memoirs of my life. I have only to make a statement of a few facts and occurrences of general notoriety, and I think his efforts will require no comment nor praise.

I sailed from the city of Londonderry on the 3d day of October, 1908, destined for the city of Philadelphia; but being shipwrecked on the coast of the island of Ila on the night of the 9th of the same month, I was detained until the 3d day of August, 1809, on which day I sailed from the city of Greenock for New York. On the 27th of which month I and the whole ship's company had almost perished in the Atlantic; but through the watchful care and tender mercy of our Heavenly Father, we were brought to the harbor which we desired to see, and safely landed in New York on the 29th of September, 1809. On the 28th of the next month arrived in Washington, Pennsylvania, to which place I have been known ever since. I arrived in this country with credentials in my pocket from that sect of Presbyterians known by the name of *Seceders*. These credentials certified that I had been both in Ireland in the presbytery of Market Hill, and in Scotland in the presbytery of Glasgow a member of the Secession church, in good standing. My faith in creeds and confessions of human device was considerably shaken while in Scotland, and I commenced my career in this country under the conviction that nothing that was not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion amongst christians. In a word, that the whole of the christian religion exhibited in prophecy and type in the Old Testament, was presented in the fullest, clearest, and most perfect manner in the New Testament by the Spirit of wisdom and revelation.

This has been the pole-star of my course ever since, and I thank God that he has enabled me so far to prosecute it, and to make all my prejudices and ambition bow to this emancipating principle. I continued in the examination of the scriptures, ecclesiastical history, and systems of divinity, ancient and modern, until July 15th, 1810, on which day I publicly avowed my convictions of the independency of the church of Christ and the excellency and authority of the scriptures, in a discourse from the last section of what is commonly called "Christ's Sermon on the Mount." During this year I pronounced one hundred and six orations on sixty-one primary topics of the christian religion in the western part of Pennsylvania, Virginia, and the neighboring part of Ohio. On the 12th day of March, 1811, I took unto myself a wife of the Presbyterian connexion, and on the 25th of the same month became a resident in Virginia. I became a citizen of Virginia as soon as the laws of the state permitted, and have continued such until this day. In conformity to the grand principle which I have called the pole-star of my course of religious inquiry, I was led to question the claims of infant sprinkling to divine authority, and was, after a long, serious, and prayerful examination of all means of information, led to

solicit immersion on a profession of my faith, when as yet I scarce knew a Baptist from Washington to the Ohio, in the immediate region of my labors, and when I did not know that any friend or relation on earth would concur with me. I was accordingly baptized by Elder *Matthias Luse,* who was accompanied by Elder *Henry Spears,* on the 12th day of June, 1812. In the mean time I pursued the avocations of a husbandman as the means of my subsistence; and while I discharged, as far as in me lay, the duties of a bishop (having been regularly ordained one of the Elders of the Church of Christ at Brush Run) and itinerated frequently through the circumjacent country, I did it without any earthy remuneration. I did not at first contemplate forming any connexion with the Regular Baptist Association called *"the Redstone,"* as the perfect independency of the church and the pernicious tendency of human creeds and terms of communion were subjects to me of great concern. As a mere spectator, I did, however, visit the Redstone Association in the fall of 1812. After a more particular acquaintance with some of the members and ministers of that connexion, the church of Brush Run did finally agree to unite with that Association on the ground that no terms of union or communion other than the Holy Scriptures should be required. On this ground, after presenting a written declaration of our belief (always distinguishing betwixt making a declaration of our faith for the satisfaction of others, and *binding* that declaration on others as a term of communion) we united with the Redstone Association in the fall of 1813; in which connexion the church of Brush Run yet continues. In the close of 1814 and beginning of 1815 I made an extensive tour through a part of the eastern region, visiting the cities of New York, Philadelphia, Baltimore, and Washington, and did, to my present shame, by milking both the sheep and the goats, obtain about 1000 dollars for the building of a meeting-house in Wellsburgh, a place then destitute of any house for religious meetings. In 1816 I delivered a discourse on *the law* before the Redstone Association, which being published by request, gave rise to some discussion, which resulted, we believe, in some benefit to the searchers after truth. January, 1818, I undertook the care of a classical and mercantile academy, known by the name of the "Buffaloe Seminary." I continued the principal of this seminary for five and a half years. In 1820, after being *thrice* solicited by the Baptists, I did consent to debate with Mr. Walker on the subject of baptism. Of this debate two editions have been published—one by myself, of 1000 copies, and one by Messrs. Eichbaum & Johnson, of 3000. In 1823 I commenced editing the *Christian Baptist,* and in the fall of 1823 held a public debate with Mr. MacCalla, which grew out of the former with Mr. Walker. These outlines bring me up till the present year, and render a further detail unnecessary. I should have observed that a church was organized in the town of Wellsburgh in 1823, which was composed for the most part of

members dismissed from the church at Brush Run, of which church I was appointed a bishop.

The reader will agree with me in the result that it was expedient for me to give the above abstract with circumstantial accuracy, and we can, not only solemnly testify the above statement to be correct and strictly true, but we are able to prove every item of it of any importance before any tribunal, civil or ecclesiastical. With this document before us, let us now attend to the first *conjecture*. It is founded on a falsehood. I never received any personal pique or experienced any disappointment from any Presbyterian Sect, Seceder or other. I never asked one favor from any Paido-Baptist sect, and therefore never received any disappointment. Nay, so far from this, favors were offered and not accepted. Immediately after my arrival in this country the Academy at Pittsburgh was offered me, and invitations to union with the Paido-Baptist sects presented to me. Every thing is just the reverse of Mr. Greatrake's conjecture. Time after time favors, ecclesiastical favors, were offered me, and no consideration under heaven but conscience forbade their acceptance. Indeed I am bound gratefully to remember the kind offers and offices of many Paido-Baptists; and a better return I cannot (as I think) make, than to admonish them of their errors.* But this gentleman, to destroy my influence and my power to do them good, would persuade them that I am an enemy because I tell them the truth, and would conjecture that I was avenging an affront or an injury, which I never received. Insults and injuries I have received from some Baptists, but until my appearance on the stage in defence of the truths I had espoused in common with them, no insults or injuries are recollected ever to have been received from any body of Paido-Baptists.

But there is another falsehood in Mr. Greatrake's first conjecture. He represents me as peculiarly bitter against the Seceders. Now it is a fact which he cannot disprove, that in all my remarks, both oral and written, there is less said about them than other Presbyterian Paido-Baptists.

His second conjecture, that I am actuated by an "*insatiate vanity,*" is capable of being proved to be a falsehood. By vanity he seems to mean, in his subsequent remarks, *a love of fame.* How a person, whose ruling passion is a love of fame, should, in that period of life when this passion is supposed to be strongest, retire from every theatre on which he might exhibit to advantage, is a point which deserves some consideration, and which my biographer should have explained. A person that refused, as I have done, offers of connexion with popular sects, and of places of public and conspicuous eminence in the cities of Philadelphia and New York, who could take his Bible

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**The first night that I spent in Washington county, Pa. I enjoyed the hospitalities of Doctor Samuel Ralston.*

and the plough and sit down among the hills of Western Virginia, and, from the age of 21 to 31, move in the quiet vale of retirement, without seeking in one instance to make himself more conspicuous than his immediate duties and business required, affords, we conceive, but few evidences that his ruling passion is the love of fame. But that I would not desire the fame of doing good and of being useful to my fellow-men, is what I do not affirm. From a boy I have admired the sentiment of the following lines:—

"All fame is foreign, but of true desert;
"Plays round the head, but comes not to the heart.
"One self-approving hour whole years outweighs
"Of stupid starers, and of loud huzzas;
"And more true joy Marcellus exil'd feels,
"Than Cesar with a senate at his heels;"

But this third conjecture will throw some light upon the former two. And behold he says, "Your vanity is gratified and your pecuniary interest advanced by the whole circle of your doings; and these combined are the grand controling principles from which you act." And so this reverend gentleman begins by conjecture, and ends by asserting that *avarice* and ambition are the two *"grand controling principles"* from which I act. Yes, *"Caesar aut nihil* is my motto." And, adds he, "While men of sense will readily discern the ambition of your projects, those of the most common-place ability in business calculation will be enabled to furnish themselves with conclusive testimony, that by the publication of your debates on Baptism, and your *mere sounding Christian* Baptist, you wheedle the Baptists and others of the community out of as much money as would cover the salary of nine out of ten at least of the Baptist ministers." Then to prove the point, he gives the following exhibit:—

* * *

"*Dr.* "PUBLICATION OF DEBATE ON BAPTISM.

"To 2000 copies of Debate with Mr. Walker, at 37½ cents per copy,	750 00
"To 6500 copies of Debate with Mr, M'Calla, at 50 cents per copy,	3250 00
To incidental expences of distributing said Debate, including contingent losses, say 12½ cents per volume,	1062 50
"To balance,	4862 50
"*Cr.*	$9925 00
"By 2000 copies of Debate with Mr. Walker, at 75 cents per copy,	1500 00
"By sales of 6500 copies of Debate with M'Calla, at $1 25 per copy,	8125 00
"By sale of copy right of Debate with Mr. Walker,	300 00
	9925 00
"By balance,	$4862 50"

By giving a little more latitude to the powerful results of figures, he might, by the same spirit of falsehood, have made me a quite handsome speculator, and have given me 20,000 dollars instead of almost 5000. Now let us coolly examine this forgery. In the first place, it is a positive falsehood that I published 2000 copies of the Debate with Walker. I published but *one thousand.* In the next place, I paid more for the binding and printing, independent of paper and all other expences, than 37½ cents per volume. In the third place, it is a positive falsehood that I published six thousand five hundred copies of the Debate with M'Calla. But six thousand copies were published in all, and of these I published but fifteen hundred. The truth is as follows: Mr. Sala and I, in joint partnership, published three thousand copies, of which fifteen hundred copies were his and fifteen hundred mine. I also agreed to print, bind, and deliver two thousand copies for Mr. Joseph Freeman, and one thousand copies for Mr. Jacob Osbourne, as any person having a printing establishment would do. These three thousand copies were their property and not mine. But the greatness of my speculation will appear when it is understood that I am legally bound, and my property *alone* responsible for all the expences incurred in printing and binding six thousand copies, and that I am legally entitled to the profits resulting from the sale of fifteen hundred copies for the whole risk; having no security but the integrity of the young men for whom I finished three thousand copies, and all the materials for the fifteen hundreds copies of Mr. Sala were obtained also on my responsibility. Besides all this, Mr. Sala and myself, out of our joint three thousand copies, have instead of 12½ per volume, given 40 cents per volume to Mr. Heyworth for the sale of five hundred copies that were not subscribed for. These are all facts, in proof of which written contracts and arrangements can be produced. We shall leave this exhibit before the reader without further comment, knowing that friend or foe will be able to appreciate the moral character of the mind of the letter-writer, who, either intentionally or unintentionally, could descend to such a statement. But what means all this false representation? It is intended to prove a conjecture—that is, Mr. Greatrake conjectures that avarice is one of my two controling principles of action, and to prove his conjecture, he deliberately writes down falsehoods. But Mr. Greatrake is a *regenerated* man, and *says* he was converted in a *special* manner; and if the righteous sin their iniquities shall be pardoned, and especially when they sin in defence of the orthodox faith. But again I ask, What means all this falsehood

and calumny? Why, courteous reader, I will conjecture too: I have, you know, declaimed, and reasoned, and argued too, against the hireling clergy, and if one of them could make it appear that while I have labored more abundantly than any of the hirelings and taken nothing for it, yet I too was actuated by avarice and ambition; then I must fall into the same ranks and my influence be destroyed. And although but few of my brethren, the Baptist, are in danger of getting rich by the office of an Elder, yet there is now and then such a "Regular Baptist" as Mr. Greatrake, who looks, or seems to look, a little too much to his office for something that comes from the mines of Potosi. But conjectures avaunt!

I am only yet nibbling at a few of the falsehoods in this reverend gentleman's letters. Concerning the baptism of Mr. Church, in one half page Mr. Church himself did, in my presence and in the presence of Mr. Walter Scott, convict him of no less than the round number of one dozen. On which I observed to Mr. Greatrake—"Sir, if, in describing an incident which occurred a few weeks since, in your own city, at your own door, you could, from any cause, make so many false statements, how could you, a perfect stranger in this western country, be supposed or suppose yourself able to give any thing like a fair statement of my history for almost 15 years in this country?" Nay, this is the least outrage committed against Mr. Church; for although Mr. Church had been a citizen of Pittsburgh for 17 years, and has supported an unblemished character, and had been an Elder in a congregation of Covenanters, because (as conjecture would say) Mr. Greatrake was not called to baptize him, he deliberately tells this aged and respectable professor that he holds or is "confirmed in a delusion perhaps that shall only be dissipated in hell—I mean by delusion, that *baptism is salvation.*" Mr. Church declared that he never held such a sentiment; but the word *"perhaps"* Mr. G. made emphatic. But, indeed, Mr. Greatrake has gone beyond all bounds in the assertion of falsehoods. He has, too, in things of the greatest notoriety, been quite as unguarded as in things of a more private nature. For instance, he says that I debated a week with Mr. Walker. His words are, "Having for the space of a week, on *two different occasions*, contended earnestly, *viva voce*, for baptism by immersion." Now, did this man ever read this debate? Instead of a week, it was only a part of two days!! Again, he represents me, as with a design of taking vengeance on the Seceders for some conjectured injury, or from ambition or avarice, got up this debate with Mr. Walker, whereas it has been already proved to the public, and to the silencing of the Paido-Baptists, and can be proved again and again, that I was written to *three* times before I accepted of Mr. Walker's challenge. To Mr. Walker I am, then, indebted for so much fame and money—for every one knows that the second debate grew out of the former.

But this "Regular Baptist" tells us a part of his object very

plainly. He says—"Confident that you have an undue and deleterious influence in the Baptist church, I would wish to see it destroyed." And yet he acknowledges that a part of that influence is good. He says,—"Now it is not my wish to be understood as disapproving of all possible devotedness to the perusal of the Scriptures—on the contrary, I think your fraternity worthy of imitation in this particular." Let this "Regular Baptist" destroy my influence by truth and righteousness, and not by iniquity and falsehood, and then I will rejoice with him. But I have transgressed too far on the patience of my readers. I will only notice his fourth conjecture at present—"that I wish to place myself at the head of a new party." He appealed to the history of the world if such would not be the result, and I, in an interview with him, appealed to the history of the world that such could not be the result—that the very motto of the Christian Baptist forbade the idea, and that the world did afford an instance of any individual advocating such principles placing himself at the head of a party—my grand object being to destroy all sectarianism, and to see all christians united on the one approved and tried foundation.

A more edifying use of this pamphlet will, we hope, be made in the next number. We have been obliged from our regard to the truths we advocate, to make this defence of our character from the attacks of an imprudent, and, to say the best, prejudiced foe. I asked him to make a recantation of the whole pamphlet, and I should publish his recantation. He agreed to make a partial one, and, as respected Mr. Church, a full one; but I told him, in the presence of Messrs. Scott and Church, that no other than a full and unequivocal one would, on my part, be accepted. There is no course, as we once hinted, which we can take, against which carping envy and prating maliciousness will not object. John the Baptist came neither eating nor drinking, and they said, He hath a Devil;* and the Son of Man came eating and drinking, and they said, Behold a lover of banquets and wine. But "wisdom is justified of her children." EDITOR.

* * *

Mr. Editor,

BEING some time ago very much harassed in my mind on various topics of the christian religion, the Rev. S. F———y came to give me relief. One of the points, and the principal one, for which he laboured to convince me, was the importance of infant baptism. I had heard him preach on the subject, and in his conversation with me he said the same—That there was no command nor precedent for it in all the word of God. "But," said he, "the Most High, in the dispensations of his providence, so ordered it, that the church of Rome had left this ordinance pure and uncorrupt from the apostles down to the Reformation, and the worthies of the Reformation handed it down to us."

**Mr. Greatrake has positively said that the Devil is my master.*

This gentleman has been a long time an opposed of thine; but in this agreed exactly with thyself; for in your catechism you ask, *"Who instituted infant baptism?"* The answer is, *"The clergy."* Now the Rev. S. F———y perfectly agreed with thee, and gives the clergy the whole honor of handing it down to us. I see then, sir, that your friend of West Middletown, while he differs with you in some respects, agrees with you in the main. The above you may rest assured is fact.

No more, at present, from your friend,

JOHN.

* * *

REMARKS ON CONFESSIONS OF FAITH.

MR. GREATRAKE, in his letters, says—"Again, we know that you propagate the doctrine of the church's independency, so far as to exclude all reference to articles of faith, and principles of order upon which they have been founded, (I am now speaking of the Baptist church) this your writings are uniformly understood to aim at. And really, sir, your attempt to disseminate this sort of sentiment, in the Baptist church in particular, demonstrates your very great attainment in impudence, or that you are extremely ignorant of the constituents of social unity and order, as I shall hereafter endeavor to exhibit. Can you suppose that any reflecting, intelligent member of the Baptist church, will ever conceive favorably of that man, or have confidence in the purity of his motives, who attempts to destroy the very foundation upon which the denomination has risen to such imposing magnitude, in such fair proportions, and with such solidity? Indeed, sir, the attempt on your part, or that of any other person, bears testimony of a radical defect in understanding, and can only leave you, in the exercise of all possible charity, the character of the Knight of La Ma cha, or the phrenzied Swede."*

I had thought that the Baptist denomination gloried not in the Westminster creed, but in the New Testament. I think Mr. Benedict, in his history of the Baptists, more than once represents this as a fact, that the Bible without comment is the creed and confession of the Baptists. I know that he declares of the first Baptists in the United States, (vol. 1. p. 487,) in giving the history of the oldest church in the union,that, "from first to last, the Bible without comment has been their confession of faith." And I am very sure that it is only in so far as they have adopted and acted on this principle, that their progress is estimated in heaven. If they should, on any other principle, proselyte the whole world, they might become famous and respectable on earth, but all in heaven would frown upon them. And there is one fact which all my Baptist friends in this country know,

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**We never descend to reply to such composition. We think the mere citation of it a sufficient act of humiliation, and a sufficient refutation of it in the estimation of all sober christans.*

that when the church to which I belonged associated with them, we protested against all creeds of human composition as terms of communion; at the same time declaring what we believed to be christian truth in opposition to reigning errors. And although some seem to think there is no difference between a verbal or written declaration of faith recognizing a human creed as a term of communion, we see a very great difference, so much at least as to forbid an effort on our part to make our own declaration of faith a term of communion to others. The New Testament, as respects christian faith and practice, is our only creed, form of discipline, and the avowal of the *One Foundation*, our only bond of union. I object to all human creeds as terms of communion from the following consideration:—

1. They are predicated upon a gross insult to the wisdom and benevolence of the Founder of christianity. They, in effect, say, that "*the form of sound words*" which he has communicated in writing is not so well adapted to the exigencies of christians as some other form into which human wisdom and benevolence can place them. For if the New Testament is not so sufficient and suitable as a creed of human contrivance or arrangement, this creed exhibits greater wisdom and benevolence than the New Testament.

2. All creeds as terms of communion, being designed to exclude the evil and receive the good, are the most foolish of all expedients which human folly has adopted. For who that will see, does not see, that good men, that is men of christian integrity, will never subscribe or swear to believe that which they do not believe, for the sake of a name, a place, or an office in any church; whereas evil men who want a name, or a place, or an office in any church; will subscribe whether they believe or not.

3. They are the sources of division. They make an assent to philosophical views of revelation a bond of union, and consequently every new discovery, or dissent from an ancient one, occasions a new heresy and a new sect. Exclude him; for "how can two walk together unless they are agreed," says the orthodox.

4. They are, in one word, every way wicked—Inasmuch as they have always led to persecution, and have produced enmity, variance, and strife as their legitimate results. For these and a hundred other reasons, which time may specify and illustrate, I will never subscribe, nor swear to any other confession of my christian faith, than the New Testament.

EDITOR.

No. 3. MONDAY, OCT. 4, 1824. VOL. II.

ADDRESS TO THE PUBLIC

"There is one spirit in all the clergy, whether they be Romanist "or Protestant, Baptist or Paido-Baptist, learned or unlearned, "their own workmanship or the workmanship of others."

AMONGST the Baptists it is to be hoped there are but few clergy; and would to God there were none! The grand and distinguishing views of the Baptists must be grossly perverted before they could tolerate one such creature. The Baptist views of a congregation of saints, if I understand them correctly, are such as the following:—

1. A congregation or church of Jesus Christ is an assembly of intelligent individuals, who, "by the washing of regeneration, and renewal of the Holy Spirit," voluntarily associate to walk in all the commandments and ordinances of the Lord Jesus Christ, declaring allegiance to the King Eternal, Immortal, and Invisible; and renouncing every other authority in heaven, on the earth, or under the earth.

2. Such a society having pledged themselves to one another, by the profession of the faith, and by the baptism ordained by Jesus Christ, have all power, liberty, and right to administer all the ordinances of Christ; and to do every act and thing that appertains to the order, discipline, and worship of the christian church; to choose out from among themselves bishops and deacons, that is, overseers and servants, to ordain or appoint such; and then to submit themselves to such, as to them that watch for their souls, and must give account, and all this without the interference of any ecclesiastical authority on earth.

A pretty good illustration of this principle we find in the first Baptist church in the United States, A. D. 1636, a little over a hundred years after the Reformation. Twelve persons, amongst whom was the famous Roger Williams, the first settler and founder of Rhode Island, desirous of forming a church, and first of being immersed in the primitive style—did meet together to deliberate on these topics. How to obtain a suitable administrator was a point of some difficulty. "At length," as Benedict says, when they understood the scriptures, the "candidates for communion nominated and appointed Mr. Ezekiel Holliman, a man of gifts and piety, to baptize Mr. Williams; *and who, in return,* baptized Mr. Holliman and the other ten." Although the circumstances of the case compelled this measure, yet if it were not essentially right, that is, scriptural, it never could be justified; and I think that man is very inadequate to teach the christian religion, who is not able to justify this procedure upon the grand principles of revelation, and of reason. This first church in the union also appointed its own Bishops and Deacons according to the primitive style.*

** See Benedict's History, vol. 1, p. 475.*

Every person possessed in a good degree of the qualifications laid down by the apostle Paul as essential to the christian bishop, and who, after having been first *well proved by a congregation of disciples,* is ordained or appointed by the congregation to the overseer's office, in which he is to exercise the functions of a bishop; every such person, I say, is to be esteemed and valued as a bishop, and by no means to be ranked amongst the clergy. But some few Baptists, tickled by the love of novelty, and lured by the false majesty of Presbyterianism, exhibited in a classical priesthood, or ordinaries, co-ordinates, subordinates, priests, and Levites; ruling elders, licentiates, reverends, and Doctors of Divinity, have compromised the distinguishing features of their own grand peculiarities, and palmed upon themselves a species of demagogues, who, while they have all the airs, haunteur, and arrogance of some Paido-Baptist priests, have neither their erudition, nor their talents, nor their policy. They can neither wear the gown decently, nor conceal the cloven foot.

To do this in such a way as not to give umbrage to the pious members of this community, it is necessary to mock the ancient principles of this once humble and unassuming people. And so it comes to pass that a number of pious young men, of poor circumstances, but of virtuous habits, are *taken out of the churches* to be made bishops of other churches, and after taught to conjugate *amo and tupto,* are sent to a theological school, now called a *school of the prophets,* and being drilled in the art and mystery of making a sermon, set out to find a church which wants a young foppish gentleman, who says to the old bishops, "Stand by—*I have seen, and sure I ought to know.*" But how will he get *into the church* so as to be chosen *from among the brethren* is the point! The teachers of the schools of the prophets have settled this point. He gives in his letter, becomes a member a week or two, and is then *chosen from among themselves;* and so the Baptist principles are compromised. Thus a young gentleman filled with the vast ideas of his own *little* though *noble* self, mounts the rostrum and is called ELDER, *though the term is a lie when applied to him,* and obliges all the old and experienced saints to be silent, who are a thousand times better qualified than he to be overseers. Thus I have known a young Baptist priest *made and finished* in Philadelphia, go to the state of New York, preach a few times to a rich congregation, give in his letter, and in two or three weeks be called out from among the brethren to become their bishop; and that too, before he has got a wife, or a house, or a family to rule well.* Such teachers I

Let not the reader suppose when I speak of young priests made such by grammar, English, Greek, or Latin, I have in my view the Rev. Mr. GREATLAKE. For although he tells the citizens of the West that they are in a deplorable state of ignorance, as devoid of all the means of intelligence he had in the East, and although he quotes two or three scripts of Latin in his pamphlet, yet he affords infallible evidence *that he never learned a grammar in his life, English, Greek, or Latin. And, indeed, although we are very ignorant in the West, and have much to learn, I must say that the priests coming*

must rank among the clergy, and, indeed, they soon prove themselves to have a full portion, and sometimes a double portion, of the spirit of the priesthood. I hope, however, the number of such amongst the Baptists is small. Perhaps the whole aggregate number is not greater than the aggregate of *good well meaning men* amongst the Paido-Baptist clergy. They are not *all* Israel, which are of Israel, is proverbially true, of Baptists and Paido-Baptists; though in different acceptations of the word *Israel.*

There is one vast difference, one essential and all-important difference betwixt the Baptists and Paido-Baptist views and societies. The Baptist views of the church of Jesus Christ are constitutionally correct; the Paido-Baptist views are unconstitutional. To make myself more intelligible—there are to be found in the Baptist system such views of the christian church, as, if carried out to their legitimate issue, will place them on apostolic grounds; but the Paido-Baptists would, if carried out, place them in the bosom of the Roman pontiff. Yes, the one system would place the church upon the foundation of the apostles and prophets, Jesus Christ himself the chief cornerstone. The other system would place it upon St. Peter as the rock. The Baptist system is capable of being reformed or brought back again to the constitution of the kingdom of heaven; the Paido-Baptist cannot. It must be destroyed. The one system carries in its bosom the means of its purification; the other, the fire that must consume it. The foundation of the former needs but to have the rubbish cleared away; the foundation of the latter must be totally razed. The constitution of the one is essentially of Divine construction; the constitution of the other is altogether human. The good confession of the King of Martyrs before Pontius Pilate, is received by the Baptist and rejected by the Paido-Baptist system.

Mr. Greatrake speaks in a very flattering style to the Paido-Baptists—"For with all their *spots and imperfections,* they approach the nearest to what is your glory—I mean *experimental religion* and *solid piety.*" To say nothing of the *near,* I do not know who are the *nearer,* if the Paido-Baptists are the *nearest.* And as the Paido-Baptists are Methodists, Presbyterians, Episcopalians, and Catholics, I think Mr. Greatrake was, surely, sufficiently altitudinarian to avoid the imputation of being uncharitable. But this will be well received by the Herodians, and king Herod and the procurator Pontius Pilate will feast together.*

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over the mountains generally are little better. I suppose, however, the learned ones all abide there; for, of those I have been acquainted with, in the character of emigrants, they are mostly inferior *to the western clergy in general information, and* always inferior *in biblical knowledge. And if Mr. Greatrake is one of their* regenerated *ones, I sincerely say, "from all such may we be delivered."*

**I think it unnecessary to notice the calumnies and slanders of the author of the letters bestowed on the church of Christ in Pittsburgh. I have said* bestowed, *and, indeed, they are perfectly* gratuitous, *inasmuch as they*

This gentleman is very much concerned for the peace of his Paido-Baptist brethren, and is very much displeased with me for having disturbed their tranquility. He says the sum of your debates—give just as much information as two apostles* give us in less than so many verses, when *they* say [Paul one of them] "We are buried with Christ by baptism," and [the other apostle apostle Philip!] "If thou believest with all thine heart thou mayest be baptized." But, reader, mark well the conclusion: "Hence, had your object been simply to establish the mind of the Baptist in the validity of baptism by immersion, or to make proselytes to that *mode*, nothing more was necessary than reference to the passages of scripture we have quoted, or some other similar ones; for, if men will not hear Christ and his apostles respecting the truth, neither will they hear you." Let us now turn this powerful argument to the interest of Mr. Greatrake (for every one sees that, in it, I am not only condemned, but every living soul that has either spoken or written one word of this subject)—"Hence, if Mr. Greatrake's object was simply to edify a church or convert sinners, he would just read a few verses to each, and not receive a salary for preaching, when he declares that he knows that if they hear not Christ and his apostles, neither will they hear him." Where, then, is the value received?

But to resume the letters of the Rev. Mr. Greatrake once more, and to make some improvement thereof, I will, in the first place, pay myself a compliment, or rather I will let Mr. Greatrake do it. There is no one, I presume, who reads these letters, will hesitate in saying, that Mr. Greatrake has exhibited the greatest good will to blast my character (for his letters are solely an attack on my character.) If, then, a Rev. "Regular Baptist," with this manifest intention, was not able to produce one word

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are notoriously unmerited on the part of the slandered. But to vindicate this church, with its bishops, from aspersions so evidently false and malicious, would be an insult to the good sense of the citizens of that city who are acquainted with them either as citizens or christians. I have only to say that this pamphleteer has honored me too much in representing them as my disciples. In this acceptation of the term disciple, *I am as much their disciple as any of them is mine. I hope we are both disciples of a more exalted teacher and of a more infallible guide. If It were consistent with my views of the christian religion to have disciples, I would ardently pray to God that I might have myriads of such disciples.. But our* motto *is, Call no man Master or Teacher on earth; and* the fact *is that I have been profited as much from my acquaintance with some of the members of that church, as I believe any of them has been profited by me.*

**This reverend teacher exhibits all through the grossest ignorance of the scriptures. Here he calls Philip, the deacon, an apostle. Who does not know that Philip said to the eunuch, "If thou believest?" &c. Again, he calls Peter, the apostle, a false teacher; and speaks of Barnabas being led away by* "false teachers," *whereas it was by the dissimulation of the apostle Peter, that the Jewish brethren (not teachers) were led away, and by them jointly, Barnabas. At another time he represents* baptism *and the* washing of regeneration *as if contradistinguished by the apostle; whereas every intelligent christian knows that baptism is called by the apostle* the washing of regeneration. *These are but a few of the glaring proofs of his biblical knowledge!!*

I had said or written, or one action of my life, for 15 years, the period he embraces in his area of defamation, I *conjecture* that I must have been peculiarly fortunate in having given no occasion to the adversary to speak reproachfully. While I feel, and now acknowledge this handsome compliment, I have only to add my regret that the gentleman has not left it in my power to thank him for it. We shall now let him exhibit his plan of attack. In his address to the unconverted whom he wishes to rouse with indignation against me, he says—"If [remember *if*] you have ever *understood* him to say, [whether he said so or not] either in his preaching or writings, *that the ordinance of baptism has any tendency to wash away sins,* or to infuse holiness *into the soul of man,* he has said that which is at direct variance with the Baptist faith; and if he has said it as a Baptist, it is a foul slander upon them; or if he has said, under the name of a Baptist, that there is no Holy Ghost to operate especially and essentially upon the souls of sinners in conversion, he has denied the faith of the Baptist church—of if you have understood him [whether he has or has not said so] as saying that the moral law of God is not a rule of conduct for the believer in Christ; that also is contrary to the Baptist faith. If he has said that prayer, after a man has believed, or professed to believe in the Lord Jesus Christ, is not a duty and *a mark of saving faith,* that also is in opposition to the sentiments of the Baptists. If he has said, that the preaching of the gospel since the apostolic days is gratuitous, and unauthorized by the Lord Jesus Christ, that is likewise foreign to the faith of the Baptist church. And if he has advanced such doctrines as the foregoing, while professedly a Baptist, what confidence can be placed in his honesty or veracity?" The reader will recollect that he arranged my *motives* before the awful *tribunal of conjecture,* relative to what he calls the prominent incidents of my life; and also, he will remember, that, in my former notice of this work, I afforded evidence that his conjectures were every one false, and that he appeared to have deliberately fabricated falsehoods to help out with his conjectures. The reader will now see that my *sentiments* are attacked in the same manner as my *motives,* and although they are before the public in a tangible and precise form, yet Mr. Greatrake would rather conjecture that they are what they are not, than quote my words and shew what they are. This is quite consistent, however, with the spirit of Mr. Greatrake. In the above extract there are *seven* IFS, from which positive conclusions are drawn; for although he begins with *ifs,* he ends by *assertions.* It is true these *seven ifs* are to be found in the 28th page, near the close of his pamphlet, but I cited them from this page because of their being recapitulated and placed together in one view. They are his *only premises.* Now take one assertion, amongst many, for a specimen of his conclusions: "Saul was quite as great, scholastic, and intellectual a man as you, and yet he was subject to this awful delusion, that is, he denied Jesus

Christ of Nazareth!—You, the Holy Ghost from Heaven!" *Par nobile fratum!* The celebrated Horne Tooke represents himself as having suffered much from the improper application of *two prepositions;* but had he been tortured by *four conjectures* and *seven ifs,* he would not have complained of the potency of two *particles.* We despatched the four conjectures of the reverend Mr. Greatrake in our last. I would not even have demurred so much at the introduction of *seven ifs,* if he had not deduced from such premises positive and bold assertions. What logical or rational connexion is there between saying *if* a man denies the Holy Spirit, and in the next breath affirming from his *if* that he does. His doing so must either be owing to the weakness of his intellect or the perversity of his heart. One of the two must be assigned: if the former, it calls for pity—if the latter, for contempt. But in either case I am slandered. It was just every way as true that Paul said *"let us do evil that good may come,"* as that I have denied the Holy Spirit. It was just as true that the Messiah cast out demons by Beelzebub, as that I have said, or thought, or taught, that believers ought not to pray. It is just as true that the Saviour of the world was a Samaritan and had a demon, and that I have said, or thought, or taught that the gospel ought not now to be preached. It was just as true that Paul was beside himself and mad, as that I have said or taught any one of the *seven ifs* in the sense which he insinuates. What I have said on the law, on baptism, and on preaching, is already before the public, in what I conceive definite and intelligible language; as also on all the topics embraced in his seven *ifs.* To these I refer the inquisitive. I would also add, that I am prepared to defend every position advanced on these topics, against intellects, and pens, and tongues, guided by truth and virtue, more puissant that a council of three-score-and-six Mr. Greatrakes.

But, indeed, I have good reason to fear the talents of this "Regular Baptist;" for when I asked him, in the presence of the two gentlemen mentioned in my last, on what grounds, and from which of my publications he affirmed that I denied the operations of the Holy Spirit, he referred to my Essay on the Work of the Holy Spirit, in the 1st No. of 2d. vol. of the Christian Baptist, saying, "that I there taught that all its operations were confined to the apostolic age." I answered, that no such an idea was either expressed or implied. He then excused himself by saying "he had not the number by him, but had so *understood* it."

But why should I deign to disprove conjectures and suppositions by argument, and especially when there cannot be found an individual in the whole community to which I am known, that can, and I think I may add, that *would* concur with Mr. Greatrake in making such statements. I fearlessly assert that he cannot find a second, friend or foe of mine, of any standing in society that will affix his name in full to such accusations; and we have

already seen that the gentleman himself feared to put his own name to it.

I will not condescend to present *four conjectures* and *seven ifs* respecting this anonymous scribe, though I know that by the cogency of *four conjectures* and *seven ifs* I could present him in awful caricature. I will leave him to the reflections of his own mind and to the suggestions of his own conscience, well knowing that if he is one "born from above," he will come forward, and as openly and unequivocally confess his faults as he has calumniated me; and until then, though he would tell the people that he was caught up unto the third heaven, and "heard things unutterable," I will consider him, and for my life I could not consider him otherwise, than as "a heathen man, and a publican."

Before dismissing this subject, may we not deduce some instructions of importance. The Saviour of the world and his holy apostles, as well as the ancient prophets, often inveighed against the doctors and false teachers of their times; but never did they support their reproofs or predicate their remonstrances upon any other grounds than evident and irrefragable argument and fact. The consequence was, their *benevolent* efforts were ascribed to evil motives, and the most foul and base slanders were the returns they received from such as were not benefited by their kind and suitable endeavors. How excellent their example in those instances, as well as in all others! When the Jews took up stones to kill the Saviour, how admirable his conduct! He said, "Many good works have I shewn you from my Father; for which of those works do ye stone me?" When they cavilled at his language as too vague and ambiguous, he asked, "Why do ye not understand my speech? even because ye cannot hear my word." And when they yet believed not, he asked, "Which of you convicteth me of a crime? Now if I say the truth, why do ye not believe me?" When they told him he had a devil, he replied, "I have not a devil; but I honor my Father, and ye dishonor me." And when they treated him with every contumely as an impostor, even to suspension on the accursed tree, he said, "Father forgive them, for they know not what they do!" His martyr Stephen, while he faithfully called his countrymen "stiff-necked, and uncircumcised in heart and ears, a race of persecutors," exclaimed, amidst the bruises they inflicted on him, "Lord, lay not this sin to their charge." While the history of their lives affords us a thousand lessons on a thousand topics, their example in these instances should be ever present in the remembrance of those who may be honored with suffering shame for his name. Christians, however, should take heed that they suffer not as evil doers, or busy-bodies in other men's matters; but if they suffer as christians, let them not be ashamed, but let them glorify God on this account.

There is one thought, and O! how grand and solemn a thought! which, methinks, should annihilate every envious, malicious, and revengeful feeling—WE MUST ALL STAND TOGETHER BEFORE THE

JUDGMENT SEAT OF CHRIST!! Yes, the accuser and the accused, the slanderer and the slandered must meet there. To be then saluted with "Well done, good and faithful servant!" will be more desirable than all the honors, and wealth, and fame, that all the sons of Adam could bestow.

We may also see that the spirit of the world and of the clergy of this world is always one and the same. The history of the world does not afford one instance where the popular clergy, those of influence and popularity amongst the people, ever espoused the cause of reformation. All the famed reformations that ever have been canonized, were effected, to speak in common style, in spite of the reigning clergy. Many of the temporizers, it is true, came up in the rear, when they saw it to be their interest. Even in the history of the progress of christianity in Jerusalem, given us by Luke, to the eternal honor of the priesthood, we are informed, that after immense multitudes were converted, "and the number of the disciples multiplied in Jerusalem greatly—a great company of the priests were obedient to the faith."

There is one thing to me most obvious, that in proportion as the scriptures are understood and the genius of christianity apprehended, there will appear less necessity for priests; and some of the clergy seem to know it so well, that they fear the experiment of putting their admirers upon the search after the character of primitive christianity. They would rather extol their present creed, and flatter their people with the idea that every thing is about what it ought to be amongst them, than to hazard a doubt that they have departed from the faith and order of the primitive church.

Let then all those who are looking for a place in the new heavens and in the new earth, be diligent in exhibiting the excellency of christianity in their own lives; and while they meet with opposition, let them be encouraged, that this has been the peculiar honor of the virtuous in every age—"for so persecuted they the prophets which were before you." EDITOR.

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ESSAYS

ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

NO. III.

SPIRITUAL GIFTS.

DAVID the king and prophet, foretold that when Messiah the Lord would ascend to his throne, he would bestow *gifts* upon men. This passage of Psalms lviii. 18. Paul (Eph. iv. 8.) applies to our Lord. When he ascended he saith, "he gave," and by spiritual gifts qualified "some apostles, and some prophets, and some evangelists, and some pastors and teachers." Peter also, on the day of Pentecost, ascribed all the stupendous gifts vouch-

safed on that day to the Lord Jesus. "Therefore," says he, (Acts ii. 33) "being exalted at the right hand of God, and having received the promise of the Holy Spirit from the Father, HE hath poured out that which you now *see* and *hear.*" These *"distributions of the Holy Spirit,"* as Macknight renders Heb. ii. 4. issued in the perfect qualification of *apostles* with *"the word of wisdom;" prophets* with *"the word of knowledge;" evangelists* with *tongues,* and miracles;" *pastors* with an immediate possession of all the requisites to feeding the flock, and *teachers* with the means necessary to instructing the noviciates in all the christian doctrine. It may be necessary to remark, that the *pastors* and *teachers* mentioned in this passage are to be distinguished from the ordinary bishops or elders of a christian church, inasmuch as the elders or bishops are to be qualified by ordinary means and to be selected by their brethren for the possession of those ordinary attainments mentioned by Paul in his epistles; whereas those pastors and teachers *given* on the ascension of the Lord, were as *instantaneously* prepared for their offices as Paul was made an apostle: they were not only converted to the christian faith, but, in an instant, by the gifts of the Holy Spirit, qualified to teach the whole religion. That this is no conjecture, but matter of fact, will appear from Eph. iv. 8-13. *Three* things are distinctly stated in this context to which we refer the reader, and these *three* must be distinctly noticed to understand the passage. The *first* is, that these apostles, prophets, evangelists, pastors and teachers, were *gifts* bestowed by Jesus the Lord on his receiving the throne of the universe. The *second* is, that they were given for an immediate exigency, or for a purpose which the infant state of the church required, that is, saith the apostle Paul, (v. 12.) "for the sake of *fitting* the saints for the work of the ministry, in order to the building of the body of Christ"—(Macknight)—for fitting the converted Jews and Gentiles for the ordinary work of the ministry or service requisite to the building of the church. The *third* is, that these supernaturally endowed apostles, prophets, evangelists, pastors and teachers, were to continue only for a limited time, marked by an adverb in Greek and English which always denotes *the time how long—mechri, "until* we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, even to the measure of the stature of the fulness of Christ, that we, the church, be not always composed of *nepioi,* babes."—Dr. Macknight in the following words: "These supernaturally endowed teachers are to continue in the church *until,* being fully instructed by their discourses and writings, *we all* who compose the church, *come through one faith and knowledge of the Son of God, to perfect manhood* as a church, *even to the measure of the stature which when full grown it ought to have:* So that the church thus instructed and enlarged, is able to direct and defend itself without supernatural aid."

These *three* things being noticed, it is evident that these apostles, prophets, evangelists, pastors and teachers, were all supernatural characters, for a precise object, and for a limited time; that this object was answered by their discourses and writings, and, that this limited time has expired. For the benefit of those of weak understanding it may be observed that although *apostles* were appointed before Pentecost, even from the commencement of the Lord's ministry, yet they were not qualified fully for this peculiar work, until endowed with those supernatural gifts bestowed on Messiah's sitting down on the throne of his Father, after his ascension into heaven; and consequently, it might be said, most justly, that on his ascension, "he gave apostles," as well as "prophets, evangelists, pastors and teachers." It may also be noticed for the benefit of the same class of readers, that while *the word of wisdom* was given to one—*the word of knowledge* to another—*faith to work miracles* to a third; to another the *gifts of healing;* to another *the inworkings of powers,* that is ability to produce or work in others the ability of working miracles; to another *prophecy;* to another *discerning of spirits;* to another *diverse kinds of foreign tongues;* by one and the same Spirit; yet some individuals possessed more than one of those gifts, and the apostles many, if not all of them; and one in particular, which distinguished them from, and elevated them above all others, viz. the ability of conferring some particular gift by the imposition of their hands.

These gifts differed both in their nature and dignity, and some envied those possessed of the more splendid gifts, which gave rise to the apostle Paul's illustration of these gifts, in the 12th, 13th, and 14th chapters of his 1st epistle to the Corinthians, where he shows that although there was a great diversity of gifts, yet the *matter* of those gifts, if I may so speak, was the same; for they were all *distributions of the same Spirit;* their *object* was the same, for they were ministries of the *same Lord;* and their *origin* or *authority* was the same, for *the same God* inworked them in all the spiritual men. And while some were eminent for the *word of wisdom,* which appears to have been the doctrine of the gospel communicated by inspiration; others for the *word of knowledge,* or an inspired knowledge of the types and prophecies in the ancient revelations; others for faith which, as a *spiritual gift, "led* the spiritual men, without hesitation, to attempt the working of miracles;"* others for the gifts

*This faith, which the apostle calls a *spiritual gift,* he contradistinguishes from the common faith of christians in this discourse. "A faith that removes mountains" he shews to be different from the faith of christians, in this grand respect, that the *spiritual gift* called *faith* was to pass away—was but for a time; but the faith that saves the soul was to abide always. The scope and spirit of his argument in the 13th chapter of this epistle, taken into view with the context, is, "Ye Corinthians are coveting the best gifts, but come, now, and I will show you a better way;" for, says he, all these gifts shall cease, tongues, &c. shall vanish away. And when all these gifts shall have ceased, faith, hope, and love, these *three* abide co-existent

of healing, &c. &c. it was to be remembered that these distributions or these manifestations of the Spirit were given to every member of the church of Corinth; or a manifestation of the Spirit was given to every spiritual man to profit withal, not for his own honor or benefit, but for the good of the brotherhood; which the apostle in the subsequent context compares to a human body composed of many members—no member created for itself, or for its own benefit, but for the service of the whole.

To shew more fully the nature and use of those gifts, it may be necessary to take a view of the church of Corinth, of which church the apostle says, *"It came behind in no gift."* "You," says he, speaking to the Corinthians, "are enriched with every gift by him, even with all speech and knowledge." "When the testimony of Christ was confirmed among you by the *miracles* which I wrought and the spiritual gifts I conferred on you, so that ye come behind in *no gift.*" In the history of this church, then, we may expect to learn the nature and use of those gifts, to as much advantage as from the history of any other.

Corinth at this time was the metropolis of the province of Achaia, and was as famous as Athens itself for the Grecian arts and sciences, Cicero calls it *"totius Graeciae lumen,"* the light of all Greece; and Florus calls it *"Graeciae decus,"* the ornament of Greece. Refined and intelligent as Corinth was by Grecian sciences and arts, it was, through its luxuries and wealth, the most dissolute, lascivious, and debauched city in its day. Here Paul preached and taught for 18 months the doctrine of Christ, and converted a very numerous church, composed of some distinguished Jews, but chiefly of the idolatrous and profligate Pagans. Luke tells us, "Many of the Corinthians, hearing, be-

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with the present world; but the greatest of these *three* graces is love, which will continue forever, not only co-existent with the present state, but when this state shall be consummated. Now the *better way* is to cultivate *love,* than to be coveting spiritual gifts, though of the most splendid rank. To see that this faith, hope, and love, and even *love* which is the greatest and best of all, is emphatically contradistinguished from *spiritual gifts,* we have only to read the close of the 13th and the commencement of the 14th chapter. It reads thus: And now abideth faith, hope, love, these three, but the greatest of these is love. Follow after love, therefore, and desire *spiritual gifts,* but of these the chief is prophecy. The faith that was always to abide is not once classed amongst spiritual gifts. The only passage in our translation that might, by common readers, be so understood, is Eph. ii. 8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Leaving system out of view and following the scriptures, we find the sentiment to be as Macknight has rendered it. "For by grace ye are saved through faith, and *this affair* is not of yourselves; it is the gift of God"—not *charisma,* a spiritual gift, but *doron,* a favor or common bounty. Indeed, the antecedent to *that,* every linguist knows is not *faith;* for *pistis, faith,* is feminine, and *touto, that,* is neuter. Let not, however, any systematic conscience be alarmed at this translation of the celebrated Calvinist. It is unanswerably correct. Nor does it at all interfere with the idea of salvation being of grace, of free grace; for if salvation, as a whole, is through the grace of God, faith, a part of that salvation, is of grace also; but here we are speaking of spiritual gifts, amongst which this faith is not one.

lieved and were baptized." From the history of this church, gathered from the Acts of the Apostles and these Epistles, it appears that there was a schism in it, envying, strife, and many irregularities; so that the presence of those gifts did not place the church out of the reach of those human corruptions, but were necessary to the illumination and confirmation of the disciples in the faith which purified the heart by its intrinsic character. Indeed, we find that even the spiritual men themselves needed the word of exhortation and admonition for their imprudence in the management of those gifts; which at once teaches us that those gifts had no general influence, and were not necessarily productive of the appropriate effects of the saving and sanctifying truth in the minds of the subjects of them. No wonder, then, that the Apostle Paul commended the cultivation of brotherly love as a "more excellent way" than the coveting of the most splendid gifts. It is evident from the face of the first Epistle, that even among the spiritual men there were blemishes and imprudences that required the castigation of the apostle. The apostle, indeed, settles the contest about the *precedency* of those gifts, and places them in due subordination to one another. A free and full translation of the 28th verse represents the matter thus: "The chief members of the church are thus to be ranked as God has distinguished them by gifts. *First,* apostles, who being endowed with *the word of wisdom,* from them all must receive the knowledge of the gospel. *Secondly,* the *superior prophets,* who, possessing the *word of knowledge,* are qualified to interpret the ancient revelations. *Thirdly, teachers,* embracing all who boldly declare the doctrine of Christ, illustrate it, and confirm it by miracles. *Next,* those who communicate to others the spiritual powers. *Then,* those who possess the *gifts of healing diseases. Helpers,* who, speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others. *Directors,* who, by the gift of discerning spirits, are fitted to direct the church. *Lastly,* persons who, having the gift of speaking *different kinds of foreign languages,* can preach to every nation in its own language." But yet the church can never be composed of all such, no more than the body can be all eye or all ear; for, saith the apostle, "Are all apostles? Are all prophets?" No, indeed. The *nature* of those gifts, however splendid, was evidently only adapted, and their *use* merely designed, to illustrate and confirm that doctrine, which in its primary and essential results, when received and understood, pudges, purifies, elevates, and ennobles the mind of the recipient. Hence the Holy One prayed, *"Sanctify them through thy truth."*

Again, when the Lord spake of the Holy Spirit, (which was to proceed from his Father and himself, when he should be glorified), he assured his disciples that this Monitor would testify of him, and would not only conduct them into all truth, but when he is come, "he will convince the world concerning sin, and con-

cerning righteousness, and concerning judgment: concerning sin, because they believe not on me; concerning righteousness, because I go to the Father, and ye see me no longer; concerning judgment, because the Prince of this World is judged. He will glorify me."* The signs and wonders, and distributions of this Holy Spirit, the Apostle Paul declared were the confirmations by which Jesus was glorified in the world, and the testimony of the witnesses rendered credible and omnipotent. So, on Pentecost, the unbelieving Jews were convinced of their sin in not believing that Jesus was Lord Messiah, by the Holy Spirit confirming their word by signs following or accompanying. They were convinced of his righteousness, or of his being the righteous Messenger of Jehovah, by the proofs the Spirit gave of his having been well received in heaven by his Father; and they were convinced of judgment, because it was evident from the testimony of the apostles, confirmed by those splendid signs of the Holy Spirit, that, by his cross, Jesus had triumphed over principalities and powers, and had vanquished him that had the power of death. Thus the Saviour promised and thus it was performed, and thus the world, infidel Jews and infidel Gentiles, were convinced of sin, of righteousness, and of judgment. The Apostle Paul also declares in that same epistle, chapter xiv. that "foreign languages are for a sign, not to believers, but to unbelievers." Now the signs by which the Holy Spirit glorified Jesus on the day of Pentecost, was that of foreign tongues, diverse, or separated tongues of fire, appeared on the heads of the witnesses, and they spake in foreign tongues as the Spirit gave them utterance. This, then, was such a sign to the unbelieving Jews as to convince three thousand of them of sin, of righteousness, and of judgment; and hence they gladly received the word that announced to them the remission of their sins and the promise of the Holy Spirit. Thus the word came in "demonstration of the Spirit and with power," and their faith rested not on the wisdom of human reason, but on the power of God, thus exhibited with the word.

In our next essay this same topic will be further illustrated. As we promised to investigate this important subject with some degree of attention, we must request the patience of our readers to be put into requisition; and we must also remind them, that our object is to present just what the scriptures teach on this subject, not attempting to support any system of divinity, however canonized or extolled. But in these things every disciple of Christ will suffer no man to judge for him while he is able to read the revelation of God in his own tongue—at least such ought to be his determination. EDITOR.

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*Campbell's translation of John xvi. 8—14.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir,

AS you are decidedly opposed to all intrigue, corruption, and tyranny of those courts called ecclesiastical, in whatever denomination they exist, I have concluded to make a statement to you for the benefit of the whole religious community at large, and of the Baptist community in particular, of some recent occurrences in an association with which you are well acquainted. You not being present at that association, but as I understood the church of Wellsburgh being now a member of the Mahoning Association, Ohio, it was supposed you had been there; and therefore I suppose that you will be yourself, as much as others, much interested in hearing of this matter.

You need not be informed that there have been, for seven years, two or three choice spirits of the old hierarchal system in that association, who have been, for some time, in the spirit of Diotrophes, seeking for the pre-eminence. Baffled in every attempt for a long time, their zeal, like a concealed fire, only waited for a fair opportunity of bursting forth with destructive fury. By a concurrence of fortuitous incidents, as we sometimes say, they conceived a favorable opportunity had occurred, which gave them some hopes of realizing their darling project. There were a few churches, and one in particular, whose messengers some way or other stood in the way of their gaining the ascendant. How to get *these* out of the way was the difficult point. And how these gentlemen could acquire the eminence which they courted, without getting them out of the way, was a point still more difficult. There was one scheme, which, of all others, seemed to favor their project. It was known that some of the churches, in their annual letters, simply appealed to the scriptures, and gave from them a statement of their faith; and that some clause or article in the archives of the constitution of this association required an acknowledgement of the Philadelphia Confession of Faith. The junto, before the meeting of the association, began to intrigue in this way: They, as far as possible, obtained an appointment of such messengers as would favor their project, and I can assure you that I know of one church whose appointment of messengers was set aside by the parson, a member of the junto, and two of them removed because they were supposed to be men of an independent mind.

As soon as the association met, all the letters that did not appeal to the aforesaid confession, were ordered by the head of the party to be "*marked* for further investigation." When the letters were all read, it appeared that but *nine* had appealed, and *thirteen* had not. After the reading of the letters a committee was appointed to arrange the business, and chiefly of the leading members of the junto. They agreed that the nine churches *only* should be the association, and therefore made out a list of the messengers of the *nine* churches—and at once proscribed the *thirteen*. But, on a number of the messengers from

the proscribed churches declaring that they would leave the house instantly if not permitted to take their seat, it was agreed to give them a seat while they investigated their claims. Then came on the investigation of their claims.

Various reasons were assigned for not appealing to the Confession by the messengers, as severally interrogated by the court. Some of the churches had *not seen* the little book called the "Confession of Faith," and knew nothing about it but from report. This was a fact true of the most of them, and not all the members of any one church in the association had ever read it. Some of those who had seen, did not understand it, but said that as far as they understood it, they made no objections to it. Some alleged that there was so great a diversity of opinions about the lawfulness, propriety, and utility of such confessions, that they could not decide the point. Others affirmed that the scriptures were sufficient, and that stating their faith in them in direct terms, which they understood, appeared more consistent and saitsfactory, than a mere appeal to any creed made ready to their hand. Two only of the churches, in their letters, utterly refused to adopt it as an expression of their faith; not, however, as opposing its doctrines, but on principles of pure scriptural independency. These things were all known to the junto, as well before as after the investigation; and therefore the long investigation of these letters was but a mere covering for their plot. One of the two churches was the one for which the whole plot was laid, and nothing now remained but to reject the one and to retain the other by an arbitrary usurpation of power. Several things were alleged in order to make a difference to cover the design, but nothing could be proved, or even investigated. The measure was carried amidst the frowns and marked contempt of every umpire in the assembly. Thus churches have been distracted into schisms, and an association, in fact, rent in twain by the *unhallowed ambition* and *manifest envy* of three or four leaders, at the expense of their own disgrace and public reprobation. Other acts of injustice and wanton tyranny were perpetrated by these individuals, under the pretence of being an ecclesiastical court, which I will not at present trouble you with. I am resolved, however, with your permission, to exhibit, if the case may require, some of the most flagrant violations of right which the ecclesiastical history of this century affords. In the mean time I cannot conclude this communication without declaring the striking resemblance which appeared to me between this *would be* ecclesiastical court and an ecclesiastical court of courtiers, that procured the signature of a Median prince to their decrees. This council sat 2361 years ago. Daniel, a prophet of the God of heaven, had been elevated to very high honors by the king, and was extolled above all the nobles of the land. "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom or church; but they could find no occasion nor fault, forasmuch as he was faithful;

neither was there any error or fault found in him." So far the cases are exactly similar. "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning THE LAW of his God." So far the coincidence is striking. "Then these presidents and princes assembled together," that is, the ministers and messengers associated; "and they said, O king! live forever!" So said these—O constitution! live forever! Again, "all the presidents of the kingdom and counsellors have consulted together to establish and make a firm decree, that whosoever shall ask a petition of any God or man, for thirty days, save of thee, O king, he shall be cast into the den of lions." The resemblance is still apparent by substituting the words "whosoever shall acknowledge the Bible as the confession of their faith, or any other confession of faith, save the Philadelphia one, shall be cast into purgatory." These pious divines well knew they had got Daniel now, provided they could establish the decree. Daniel, as soon as the decree was established, invoked the God of heaven as before. The consequence was, *might gave right,* and into the den of lions he was cast. The only essential difference between these two courts is, that the former was the most impartial and consistent of the two, because it cast all who departed from the decree into the den of lions; but in the latter, of *thirteen* which did not comply with the decree, but one suffered the vengeance of the law.

These late events have contributed more to demonstrate the correctness of the principles delineated in your paper, than any thing I have witnessed; for, to use an ancient proverb, "If these things be done in a green tree, what shall be done in a dry?" If, amongst a people who advocate the independency of the church of Christ, and who, in their meetings, say they are no more than an advisory council, such flagrant assumptions of power and violations of right can take place, what may not be expected from those who declare that all the congregations in the land are under the control of inferior and superior church judicatures? I know that such occurrences are extremely rare in our connexion; but although I am a Baptist, and the son of a Baptist, I would not conceal these flagrant abuses of principle amongst Baptists more than had they happened amongst Paido-Baptists. I send you a number of new subscribers which grew out of the late scenes of ecclesiastical despotism. I have only to add, that I was an impartial contemplater of these occurrences, and neither a minister nor a messenger at this meeting, and that I can vouch for the truth of all that I have stated. Your friend,

TITUS.

☛ I have omitted all the names mentioned in this letter, and altered a few phrases which I thought too personal for mere edification——*Ed.*

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Sir—IN the numbers of this work already published, we meet with several essays upon the christian religion, all justly tending to enhance its value by pointing out its consummate excellence, and peculiar adaptation to ameliorate, as far as possible in this life, the wretched condition of a guilty, ruined, perishing world; not only by bringing into view the consoling prospect of a blissful and glorious issue to all our toils and sorrows, by a revelation of good things to come; but, more immediately, by inspiring us with principles, and leading to practices, which have a direct tendency to strengthen our minds against the pressure of worldly calamities and guilty fears; filling our hearts with joy and gladness in the apprehended favor and fellowship of God through the Spirit, by the mediation of Jesus Christ. See Hebs. xii. 22-24. I could wish, however, to see those things more distinctly developed, not only by pointing out, as above, the high and distinguishing peculiarities of the christian religion; and, by an upright endeavor, to extricate and defend it from the innumerable perversions and abuses, with which it is, and has been, corrupted and subverted; as you evidently have been in the habits of doing from the commencement of this work; and which, indeed, appears to be the very design of it: but also by pointing out, and defending as clearly as possible, *the religion of christianity,* (pardon the expression;) for in this, if I mistake not, the christian religion has suffered most. For what does the Spirit predict, as the combined issue of the evil and perilous times that should come in those last days of the Gospel Dispensation, when the great body of professors should be such as are described in 2d Timothy, 3d and 4th chapters—"lovers of pleasures more than lovers of God;—after their own lusts heaping up to themselves teachers, having itching ears;—turning away their ears from the truth, and being turned unto fables;—not" so much as "enduring sound doctrine;—having a *form of godliness,* but denying the power thereof." Mark this—these professors of the christian religion would have a *mere form of godliness,* instead of *the religion—the pure, blissful, and substantial religion* of christianity. If you think, sir, the following essay any way conducive to answer the above purposes, and you approve of the sentiments it contains, as I believe you do, please give it an insertion in your useful paper.

I remain, sir, yours, very respectfully, T. W.

* * *

ESSAY ON THE RELIGION OF CHRISTIANITY.

WHILE many writers and teachers, some of them too of high repute in the christian world, so called, compliment christianity, I mean the New Testament exhibition of it, upon the superexcellency of its moral dictates, who, at the same time, are ignorant of, and even averse to, the religion it inculcates; and whilst others profess to embrace it as a system of religion, without imbibing the spirit, realizing the truth, and experiencing the power

of its religious institutions; but merely superstruct to themselves, rest in, and are satisfied with, a form of godliness; and that, very often, a deficient, imperfect form, or such as their own imagination has devised; let us, with an open Bible before us, distinguish and contemplate *that religion* which *it* enjoins and exhibits—I mean the religion of Christianity, for it also exhibits the religion of Judaism; but with this, in the mean time, we christians have nothing *directly* to do—we derive our religion *immediately* from the New Testament.

The author and ultimate object of our holy religion, is the God and Father of our Lord Jesus Christ, by his Spirit speaking in Christ and his holy apostles. The principle of this holy religion *within us,* is faith, a correspondent faith; that is, a belief, or inwrought persuasion by, and according to, the word of truth, in all points corresponding to the revelation which God has made of himself through Jesus Christ by the Spirit. Hence, being rooted and grounded in the truth of this revelation, by faith in the divine testimony, we contemplate and worship God inwardly; that is, adore and reverence him in our souls, according to the characters and attributes under which he has revealed himself to us. Thus we worship the Father, through the Son, by the Spirit, relying upon his teachings in and by the word, to lead us into all the truth which he has testified for our edification and salvation; and also upon his internal influence to excite, instruct, and comfort us, by the truth; to help our infirmities, and to enable us to think and pray as we ought, both as to the matter and manner of our prayers. See Rom. viii. 26. and Jude 22. 21. with a multitude of other scriptures. Thus we have the internal religion, the habitual worship of the real believer, the sincere Bible-taught christian, with its principle; which is the faith above described. See Rom. x. 12-15.

Now this internal religion, externally manifested by certain acts and exercises of divine appointment, is what is commonly called worship, and rightly too. See the whole Bible upon this word. The first instituted act of christian worship is baptism into the name of the Father, and of the Son, and of the Holy Ghost. Why is it translated *"in the name,"* &c. contrary to the literal and almost universal translation of the particle *eis?* In the name of any dignified character, universally imports, *by the authority* of such a person. Whereas, this is not the proper and obvious meaning of the baptismal institution. For although it is done by virtue of the divine authority enjoining it, that is, by the authority of Christ; yet its proper and primary import is not a mere exhibition of authority on the part of the institutor, and of submission on the part of the baptized, though this is certainly implied in every act of worship; but it is of a much more consolatory and blissful import, being an expression of faith and obedience on the part of the baptized; nay, the very first instituted act of the obedience of faith, in and by which the believing worshipper is openly declared to be of the household of faith and of

the family of God, being baptized into "the name of the Father," of whom the whole redeemed family in heaven and earth is named; and into the name of the Redeemer, the Son, and heir of all things, who makes his people free; and into the name of the Holy Spirit, the sanctifier, the comforter, and perfecter of the saints; that by virtue of his indwelling and sanctifying presence, he, the baptized believer, may be separated unto God, with all the redeemed, for a habitation of God through the Spirit. Thus a new and blissful relation to the Father, and to the Son, and to the Holy Spirit, is publicly recognized towards the believer, by an ordinance divinely and graciously instituted for this purpose. Being thus openly and explicitly declared to be of the family of God, through Jesus Christ, by the Spirit, he is declared free—justified from the guilt, and washed from the pollution of sin, by this washing of regeneration and renewing of the Holy Ghost, which is the privilege of all them that believe and thus obey the gospel, by a worshipful and obediential compliance with this divine appointment. His faith corresponding with every item of the divine testimony, thus exhibited, he joyfully recognizes his new, justified, sanctified, and filial relation to God; and, realizing this, is filled with peace and joy in believing; and so goes on his way rejoicing, as well he may. See Acts viii. 39. So much for the first divinely instituted act of the worshipful obedience of faith.

The next, in the immediate order of connexion is prayer. See Acts xxii. 16. with Luke iii. 21. With what a beautiful and holy consistency is the religion of christianity ordained and exhibited! First, "Be baptized and wash away thy sins;" then, "Call upon the name of the Lord." The heart first sprinkled from an evil conscience by faith in the blood of atonement; and next, the body washed with pure water, declarative of the universal sanctification of the whole man, body, soul, and spirit. Then, and not till then, can the believing subject draw near with a true heart, in full assurance of faith, and worship the Lord in the beauty of holiness, first having believed and obeyed the gospel. For "it is not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life." Tit. iii. 5-7. Now, and not till now, can the believing sinner, first sprinkled at the altar, and then washed in the laver, enter into the holy place without fear, as a qualified and acceptable worshipper. For as it was in the *typical,* so it behoved to be in the *antitypical worship;* the laver still keeps its appointed place; still stands between the altar and the tabernacle. Having therefore, brethren, boldness to enter into the holiest of all, by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh; and a high priest over the house of God: having our

hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us draw near with a true heart, in full assurance of faith. Compare Exod. xl. 30, with the above quotation from Heb. x. 19-22. The christian's faith, duly realizing those things, and observing the appointed way, he can draw near with confidence to his Heavenly Father, under the gracious and powerful protection of his Great High Priest, who ever liveth to make intercession for him. Let him now pray, with all manner of prayer and supplication, and intercessions for all saints, and for all ranks and degrees of men; let him also abound in praise and thanksgiving; offering up the sacrifice of praise to God by Jesus Christ continually; for this is he graciously instructed and authorized to do in his religious directory; with the goodly assurance that he is heard and accepted in all his addresses, according to the word of God; and that even when through ignorance he asks amiss, the Lord will graciously pardon. Hence praise and prayer become the christian's delightful exercise, because he realizes the greatness of the privilege; not only of being thus permitted to address the Glorious Fountain of being and blessedness without servile fear, in confidence of being always graciously heard and accepted; but more especially because it gives vent to the grateful and dutiful feelings of his heart, both towards God and man, and always increases them; and thus constantly furnishes him with the happy opportunity of growing in every grace, of subduing every vice, and of promoting and strengthening every virtue; also, of alleviating every woe, of mitigating every affliction. In a word, of bringing down upon himself all the blessings of Heaven that can be enjoyed upon earth—as well as of doing much good, both spiritual and temporal, to others. Where is the genuine Bible-taught christian, then, that does not delight to abound in the exercise of praise and prayer—to embrace and improve every favorable opportunity for those goodly purposes.

But, that this may be the case, the next immediate ordinance of the christian religion, namely, the reading, I mean the *musing* upon, or *studying* the Holy Scriptures; taking them up in their connexion, and meditating upon the subjects they propose to our consideration, with a fixed contemplation of the various and important objects which they present. This dutiful and religious use of the Bible, (that most precious, sacred record of the wonderful works of God, the only authentic source of all religious information,) is inseparably connected with, and indispensably necessary to, the blissful and all-important exercises of prayer and praise. Without this, those exercises must dwindle away to a trite form—must degenerate into a lifeless formality. It is from this dutiful and religious use of the Divine Word, that we derive the proper materials for those holy exercises. Hence says the apostle, "let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do (of a religious nature) in

word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii 16. 17. And again, "Be ye filled with the Spirit; speaking to yourselves, in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always to God and the Father, in the name of our Lord Jesus Christ." Eph. v. 18-20. Hence it is evident, that if we would be spiritually minded, spiritually exercised in this delightful and heavenly employment, we must be filled with the Spirit; and if we would be filled with the Spirit, we must be filled with the Word; the word of Christ must dwell in us richly; for we have no access to the Spirit but in and by the Word. Therefore, "he that hath ears to hear, let him hear what the Spirit saith unto the churches." To take up the Word, then, in this manner, that we may thus come to God by it, learn his glorious character, be taught by him, enjoy the blissful communications of his Spirit, be made wise unto salvation, thoroughly furnished unto all good works, is to make the proper and religious use of it; is to worship God by it; and to enrich our souls with all spiritual and heavenly blessings that can be enjoyed in this life. Thus saith the Lord, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live." Isaiah lv. 2. 3. Again, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. i. 3. "Moreover, we have more sure the prophetic word, to which ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; for the holy men of God spake as they were moved by the Holy Ghost." 2d Peter i. 19-21. "This second epistle, beloved, I now write unto you, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Saviour." 2d Peter iii. 1. 2. "For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope." Rom. xv. 4.

So much for the three primary, comprehensive, and all-important ordinances of the christian religion; the particular and individual observance of which, constitute the religion of every real christian. Here let us pause a little, reflect, and compare these ordinances, in their proper and primitive import, order, and connexion, as above deduced from the Holy Scriptures, and contrast them with the present views and practice—with the dull, listless, formal, ceremonious—nay, even superstitious and absurd formalities, which have, almost every where, taken place of these.

T. W.

[TO BE CONTINUED]

RELIGIOUS HONORS.

The Rev. Messrs. *Heron* and *Bruce*, of the city of Pittsburgh, were promoted, some time since, by the Board of Jefferson College to the high and distinguished honor of *Doctors of Divinity*. There is no country in christendom, with which we are acquainted, which is more congenial to the growth of distinguished Divines, than the regions round about Canonsburgh and Washington. It is apprehended that, owing to the peculiar influence of this climate, in a short time all our Divines will grow up into Doctors of Divinity. It is fairly presumable that the Doctors themselves will take a second growth, and shoot up into Metropolitans and Cardinals. But as it has been said, every new Baronet, Earl, and Duke, under a monarchy, makes a few scores of paupers—so it may be said, that every new Doctor makes a few scores of ignorant dupes, who admire and fawn upon these Doctors proportionally to their ignorance and credulity. We propose some questions on the curious process of making a Doctor of Divinity, which have not yet been solved. To these we will add another, viz. What is it that qualifies a man for this honor? for, indeed, these recent appointments have so astonished us, that we are not able to know what is the qualification which entitles a teacher of religion to *double D.* I understand that it is about to be resolved that no quorum of a Collegiate Board is ever to sit down, or rather to rise up, without *creating* two or twenty Doctors of Divinity. It is an honorable army where there are no privates or subalterns, but in which every man is a Captain, or a Colonel, or a General—And how will Satan tremble when attacked by a whole army of Doctors of Divinity!!!

EDITOR.

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No. 4 MONDAY, NOV. 1, 1824. VOL. II.

ESSAYS
ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

NO. IV.

HOW transcendantly kind and excellent is the work of the Holy Spirit in glorifying Christ, in advocating his cause, and in affording to men such a gracious confirmation of that testimony, which, when believed, puts them in possession of the most certain, cheering, and animating hope—the hope of immortality and eternal life How diverse its gifts and operations! This persecuting Jew, in a moment, is converted, not only to the christian faith, but becomes himself the subject of its powers, the temple of its residence. The converted Jew, by its influence, is filled with *the word of wisdom*, and, while his tongue pronounces divine oracles, his finger communicates health to the incurable, and life to the dead. Another, who yesterday could not read an ancient prophecy or explain a Jewish emblem, to-day, filled with *the word of knowledge*, infallibly expounds all the secrets concealed

in dark oracles, in obscure allegories, and in mysterious types of the oldest times. Another, who a moment before had no confidence in the crucified Nazarene, has that peculiar faith which impels and emboldens him to bid a demon depart, or a leprosy withdraw, in the assurance of seeing his command obeyed. Another, who, just now, ignorant of the past, and even of the present times, can, by the gift of prophecy, foretell infallibly what will happen next week, next year, or a century to come. Another, who, till now, knew not what manner of spirit was in himself, can, by the gift of discerning spirits, detect the inmost thoughts of a stranger who has put on the christian name. Another, who never knew a letter, an obscure and idolatrous Pagan, who never learned the grammar of his vernacular tongue, can speak foreign tongues with all the precision and fluency of an orator. And another, in the twinkling of an eye, becomes an able and accurate expositor and interpreter of languages, a letter of which he never learned. Yes, all these gifts, and many more, did one and the self-same Spirit distribute to every individual, respectively, as he pleased. These glorious, inimitable, and triumphant attestations to the truth concerning Messiah, did the Spirit of God vouchsafe, as well as reveal the truth itself. And, although these gifts were not bestowed on every first convert; yet, in some instances, whole congregations, without an exception, became the temple of these gifts; and, for the encouragement of the Gentiles, who, for ages, seemed to be proscribed from the favors of Heaven, the first Gentile congregation to which the glad tidings were announced, was filled with these gifts, and they all, in a moment, spake *foreign tongues,* as the Spirit gave them utterance.

Let it, then, be distinctly noticed, from all these premises, that these gifts had for their object, first, the *revelation* of the whole christian doctrine; and, secondly, the *confirmation* of it; and without them, no man could either have known the truth, or believed it. To this effect does the apostle reason, 1 Cor. ii. 9-16. He shews that none of the princes, the legislators, or wise men of Judea, Greece, or Rome, ever could, by all their faculties, have discovered the *hidden wisdom,* "which God had determined before the Mosaic dispensation began, should be spoken to the honor of those apostles, gifted by the Holy Spirit." For so it was written, "Eye hath not seen, and ear hath not heard, and into the heart of man (before us apostles) those things have not entered, which God hath prepared for them who love him. But God hath revealed *them* (those unseen, unheard, and unknown things) to us (the apostles) by his Spirit"—"Which things (before unknown, unheard, and unseen,) also we (apostles) speak (to you Gentiles and Jews, that ye may know them) not in words taught by human wisdom, (in Judea, Greece, or Rome,) but in words taught by the Holy Spirit, explaining spiritual things in spiritual words." "Now, an animal man, (whether a prince, a philosopher, a legislator, or a rhetorician, in Judea, Greece, or

Rome, by means of all arts and sciences,) receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, (by all his faculties and attainments,) because they are spiritually examined" (by the light which *revelation,* and not *reason,* affords.) "But the spiritual man (the man possessed of a supernatural gift) examineth, indeed, all things; yet he cannot be examined by any animal man (because such cannot judge of the principles suggested to him by the Spirit;) for what man (who is merely animal) hath known the mind of the Lord, (his deep designs respecting Jews and Gentiles, now made known to us apostles,) who will (or can) instruct him (the spiritual man.) But we (apostles) have the mind of Christ," and are able to instruct your spiritual men, with all their gifts, O! ye Corinthians! How has this beautiful passage been perverted by system into a meaning the most remote from the mind of the Spirit! The translation above given is most consistent with the original, and, indeed, is the translation of Dr. Macknight, who seems to have rendered all those passages that speak of spiritual gifts, in all the epistles, much more accurately and intelligibly than any other translator we have seen. The *animal* man, or what our translators call a *natural* man, spoken of by the apostle, is quite another sort of a man than the Calvinistic or Arminian *natural* man. The apostle's natural man, or his *animal* man, was a man who judged of things by his animal senses, or reason, without any revelation of the Spirit; but the *natural* man, of modern systems, is a man who possesses the revelation of the Spirit, and is in the "state of nature," as it is called. The apostle's natural man's eye had never seen, his ear had never heard, his heart never conceived any of those things written in the New Testament—our natural man's ear has heard, and it has entered into his mind to conceive, in some way or other, the things which were revealed by the Holy Spirit unto the apostles. To argue from what is said of the one by the apostle, to the other, is a gross sophism, though a very common one; and by many such sophisms is the word of God wrested to the destruction of thousands.

While we are upon this subject, we conceive we cannot render a more essential service to our readers than to detect and expose a few such sophisms connected with the work of the Holy Spirit; in doing which we will still farther illustrate the topic under investigation.

Before coming to specifications, we shall make but one preliminary observation, viz. that, in the fixed style of the New Testament, there are certain terms and phrases which have but one meaning attached to them; and when we use those phrases or terms in any other meaning than that attached to them in the sacred style, we as infallibly err, as if, in using the term *Jupiter,* I should always attach to it the idea of a *planet,* whereas the author, whose work I read, always attaches the idea of a *god* to it.

In such a case, I must, in every instance, misunderstand him and pervert his meaning.

The first specimen (and we can only give a few specimens) we shall give is from 1 Cor. xii. "But the manifestations of the Spirit is given to every man to profit withal." A thousand times is this sentence quoted to prove, and many a sermon is preached from it to shew, that there is some kind of a communication, affiation, or gift of the Holy Spirit given to every man to improve, or profit withal, to his own salvation. *Three* notable mistakes are obvious in such a perversion of the text:—First, the *manifestation* of the Spirit denotes, in this context, some spiritual gift, by which the Spirit is visible, or, at least, evidently mainfested to be in or with the person. Secondly, the *every man* denotes the spiritual men only, or every one that possessed a spiritual gift; for of these only the apostle here speaks. Thirdly, *to profit withal* denotes that the spiritual man did not receive this gift for his own benefit especially, but for the profit of the other members of the body; as the ear or eye does not receive impressions for its own benefit merely or primarily, but for the benefit of the whole body. This is just the design of the apostle in the whole passage.

We shall find another specimen or example of this same sophism in the 2d chapter, 4th verse: "And my speech, (or discourse) and my preaching was not with persuasive words of man's wisdom, but with the demonstration of the Spirit and of power." How often do we hear the modern sermonizers praying that their preaching may come with the demonstration of the Spirit and of power, meaning thereby some internal operation of the Spirit;* whereas, the apostles uses these words to remind the Corinthians that his preaching was not successful among them by means of his eloquence, but because of the demonstration of the Holy Spirit; or that his mission was established by the gifts of the Spirit imparted to them, and by miracles wrought in their presence. The next verse makes this evident; for the design of this was, he adds, "that your faith might not stand in the wisdom of men, but in the *power* of God." in the miracles which God empowered me to perform, for such is the fixed meaning of the term *power* in this connexion. "God anointed Jesus

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We are not calling in question, nor purposely disproving any of the popular theories of the operations of the Spirit, in these examples of sophisms which we now adduce. We are merely exhibiting the way in which scriptural phrases are perverted, or wrested from their fixed meaning in the New Testament. And here it may be observed, that not unfrequently the scriptures are wrested to prove what is scriptural truth. For instance, it is a scriptural truth that there is but one God; *yet admitting 1 John, v. 7, to be a genuine reading, it is perverted when it is quoted to prove that there is but one God; For John's argument is not, that the Father, the Word, and the Holy Spirit are one God; but that the witness, or record given from heaven, is one and the same. "There are three that bear witness in heaven—the Father, the Word, and the Holy Spirit, and these three are one" in respect of the unity of their testimony. I am happy in having the concurrence of Calvin. Beza, and Macknight, in this instance, for so they declare.*

of Nazareth with the Holy Spirit and with *power.*" "You shall be endued with a *power* from on high." Those who were converted by seeing, and those who are converted by hearing of the miracles which God vouchsafed to the witnesses, their faith rests or stands upon *the power of God.* I know that some, to countenance the above mentioned perversion, are wont to cite the 19th verse of the 1st chapter of the Ephesians, which reads thus: "And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Here, say the populars, is a plain proof "that the power that produces faith in us is equal to the power that raised Jesus from the dead." This will serve as a *third* example of this species of sophistry. Without either denying or affirming the truth of the popular sentiment, as an abstract speculation, let us see whether this was the meaning of the apostle. The apostle, from the 17th verse, is declaring his prayer to God for the Ephesians, and, in the 18th verse, mentions one item of his request, viz. "that the eyes of their understanding being enlightened, they might know what is the *hope of their calling,* and what the *riches of the glory of his inheritance* prepared for the saints; and that they might know what the exceeding greatness of his power *will be* (in the resurrection and glorification of their bodies) with relation to us who believe (which will be similar in glorifying the bodies of the saints to what it was in raising and glorifying Christ's body)—according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and exalted him," &c. So that the power here spoken of is a power *to be* exhibited in raising the bodies of the saints, and not a power to be exhibited in producing faith; for the Ephesians had already believed.

Another example of the same sophism we often observe in the citation of Acts vii. 51. "O! stiff-necked and uncircumcised in heart and ears! Ye do always resist the Holy Spirit: as your fathers did, so do ye." Hence it is argued that there is some kind of operations of the Holy Spirit which are called *common,* and which are equally enjoyed by all men, the saved and the damned; and on this, and another saying or two, is the whole doctrine of *common operations* predicated. But that Stephen, who was full of the Holy Spirit and of wisdom, had no reference to any internal or external operations upon the unbelieving Jews, is most evident from the context. He shewed that his audience, as did their fathers, persecuted the prophets who spake by the Spirit, and in resisting his word delivered by the prophets, they resisted the Spirit of God: for to resist a person's word and to resist himself, is, in all idioms of speech, the same thing. The unbelieving Jews, in resisting the testimony of Stephen and of the apostles, resisted the Holy Spirit; and many in our time, who resist the testimony of the apostles, dictated and confirmed by the Holy Spirit, do, in fact, resist the Holy Spirit. And, as in the

days of Noah, the Spirit of God, by the preaching of Noah, strove with the antediluvians; so the Spirit of God, by the preaching of the apostles, committed to writing, does strive with all those to whom the word of this salvation is sent; and yet many still resist the cogency and power of the truth, and the arguments that confirm it. They did not all believe who saw the miracles, and such of the spiritual gifts as were visible; neither do all, who read or hear the apostolic testimony and its confirmation, believe it. It has, however, been shown in the first volume of this work, that the miracles and signs were *written* for the same purpose that they were *wrought.* This, indeed, needs no other proof than the testimony of John the apostle. He says, chap. xx. 30, 31. "Many other miracles Jesus likewise performed in the presence of his disciples, which are not recorded in this book. But these are recorded that ye may believe that Jesus is the Messiah, the Son of God; and that believing *(this)* you may have life through his name."

Curiosity inquires, How long did this age of miracles and spiritual gifts continue? It would be no matter of great consequence to settle this point, and, therefore, it cannot be precisely determined. A few hints, however, on this subject may be useful, in connexion with the design of these essays. It must be remarked, that when Peter first opened the reign of heaven to the Jews, these gifts were showered down in a more copious manner, than at any one period afterwards among the Jews. The proof of this fact will presently appear. When the same apostle Peter, who was exclusively honored with the keys, opened the reign of Messiah the King to the Gentiles, in the house of Cornelius, the Holy Spirit fell on all the congregation, as it did on the Jews *"at the beginning."* This phrase, *"at the beginning,"* denotes that the Spirit of God had not fallen on the Jewish congregation, as it did on Pentecost; and from Pentecost, till the conversion of the Gentiles, such a scene was never witnessed, even by the apostle; for he could find no parallel case, to which he could refer in giving a description of it, save that which happened in Jerusalem on Pentecost. The Samaritans did not receive it in the same manner as the Jews and Gentiles received it—Until Peter and John went down from Jerusalem, after many of the Samaritans had believed and were baptized, the Holy Spirit had *fallen on none of them;* but Peter and John imparted it to them by laying on their hands.* In almost every other instance, if not in all other instances ,the Holy Spirit was communicated by the apostles hands; consequently, when the apostles all died, these gifts were no longer conferred; and gradually all the converts who had those gifts died also; and, therefore, these gifts did not long survive the apostles. A reason for

*Some sophistically talk of outpourings of the Holy Spirit now-a-days; yet, in the apostolic age, when the phrases poured out and shed forth were fixed in their meaning, there were but two outpourings of any note of which we read; in other cases it was given in another manner.

their ceasing to be conferred will appear in our next essay, which will be devoted chiefly to the third species of evidence, which the Holy Spirit vouchsafed to the testimony concerning Christ. Correct views of the office of the Holy Spirit in the salvation of men, are essential to our knowledge of the christian religion, as also to our enjoyment of it. On mistaken views of it are engrafted most of the extravagant systems, as well as the cold and lifeless systems of our times. EDITOR.

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ESSAY ON THE RELIGION OF CHRISTIANITY.

[CONCLUDED.]

WHAT is the sprinkling of a few drops of water upon the face of a thoughtless, unconscious infant, when contrasted with the all-important significancy, and blissful effects of that first great ordinance of christian worship—that first constitutional act of the obedience of faith. Courteous reader, do but reflect, compare, and consider.

Laying aside all popular prejudice, say which *you* would choose—the joyous, blissful baptism of the Ethiopian eunuch, or the unauthorized sprinkling of a poor unconscious babe; never to be *so much* as remembered; and, in consequence of which, it is never after allowed to enjoy this blissful privilege; for which, through the grace of God, it might be duly qualified in due time. Again, consider the principle upon which this baptism is to be enjoyed; the inward preparation essential to its profitable reception, and then say what a sorry substitute is even the scriptural administration of this ordinance, (I mean as to the external form of it,) for the most part, in our day, when, instead of the *demand* of a good conscience towards God, by the resurrection of Jesus Christ, in consequence of correct views of the gospel, rightly taught, understood, and believed; *the demand is* concerning inward impressions, exercises, and feelings; predicated upon some peculiar inward work of the Spirit, in order to ascertain the regeneration of the subject; which, if approved, the person is then admitted to baptism; not, indeed, as the first instituted act of christian worship; as a Divine appointment, declarative of the justification, adoption, and entire sanctification of the believing worshipper; but, *merely,* as an act of obedience to a positive command, and in imitation of Jesus Christ; having, thus, no farther tendency to produce a good conscience, than merely the pleasing sense of having performed a duty—of having obeyed a divine command. Thus, this great gospel ordinance is sunk to the dead level of a mere moral duty; an ordinance *great indeed* in its import, and corresponding privilege, to the intelligent, believing worshipper; who, in the faith of its declarative and real import, receives it; and therein, and thereby, yields and presents himself, soul and body, a living sacrifice, holy and acceptable to God by Jesus Christ. See Rom. 6th chapter, upon the doctrine of

baptism, with the consequent exhortations tendered thereon, chap. xii. 1-&c.

But herein is that old saying verified, *"There shall be like people, like priest."* "For the leaders of this people cause them to err, and destroy the way of their paths." Therefore, "have they turned away their ears from the truth, and are turned unto fables;" for "they have heaped to themselves teachers, having itching ears." Again, to what a lifeless formality—nay, even disgusting drudgery, is that next, immediate, and delightful ordinance, prayer, reduced under the present corruptions of christianity! Formerly it was from the *altar* to the *laver,* from the laver into the holy place. Ex. xl. 30. Jesus being baptized, and praying, the heavens were opened unto him; and the Holy Ghost descended in a bodily shape, like a dove, upon him. Compare Matthew iii. 16. with Luke iii. 21. &c. Paul, also, having washed away his sins, calls upon the name of the Lord, (Acts xxii. 16.) and so of all the rest. The uniform doctrine was, First believe the gospel—next be baptized—and then pray. Look back, courteous reader, to the doctrinal exhibition of this article, and you will not only see the propriety, but also the indispensable necessity of this order of proceeding, God having so ordered his worship; and, in this order and connexion, made ample provision for the comfortable and profitable access of his people. But how is it now? Some are taught forms of prayer from their infancy; others are taught to pray by set forms all their days. Prayer, or rather *saying* of prayers, is taught and considered by many merely as a duty, the *neglect* of which brings guilt upon their conscience; and the *performance,* no other comfort but merely a sense of having done their duty. Men are indiscriminately urged to pray, as a means of salvation, that they may escape hell, without any immediate respect either to the altar or the laver. Hence the great majority pray in their sins all their days, and, for aught that appears, die so. Do you not hear those men-taught, formal people confessing always, from day to day, the same sins; the sins of their nature and practice; of omission and commission; of thought, word, and deed; of childhood and youth, &c. or under whatever terms they are accustomed to make their confessions; withal, praying continually for pardon of the *same sins;* thus daily confessing their unbelief, their unpardoned, guilty condition. Not so the apostolic christians. These primitive worshipers, once purged, had no more conscience of sins. Heb. x. 3. For Jesus, that he might sanctify the people with his own blood, suffered without the gate. (xiii. 12.) and by one offering perfected forever them that are santified. x. 14. Whereas the ancient sacrifices could not make him that did the service perfect, as pertaining to the conscience, (ix. 9.) for in those sacrifices there was a remembrance again made of sins every year, x. 3. Hence those poor, men-taught, formal people, are in a much worse state than the ancient Jews, whose sacrifices, &c. being a shadow of good things to come, though they could

not perfect them as pertaining to the conscience, yet afforded them some relief against despondency, in hope of the good things that were to come: but now the good things prefigured being come, and, after all, those formal worshippers not being perfected, not being purged from the guilt of dead works, to serve the living God with a true heart, in full assurance of the faith of the remission of their sins, through the offering up of the body of Jesus Christ once—there remaineth for *them* no farther hope, no other sacrifice to be hereafter offered for sins: so they must either receive and enjoy pardon through faith in *his blood,* or live and die with a guilty conscience. Alas! for the present corruptions of christianity! Alas! alas! for its corrupters!!! Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain. They speak a vision of their own heart, not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said ye shall have peace: and they say unto every one that walketh after the imagination of his own heart, No evil shall come unto you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?—I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in *my counsel,* and caused my people to hear *my words,* then they should have turned them from their evil way, and from the evil of their doings. Therefore, behold I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold I am against the prophets, saith the Lord, that use *their* tongues, and say, *He* saith. Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness. The prophet that hath a *dream,* let him *tell* a dream; and he that hath *my word,* let him *speak my word faithfully;* what is the chaff to the wheat? saith the Lord. Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces? Jer. xxiii. 16-32. In consequence of such teaching as this, how is the third great and fundamental ordinance of our holy religion, the religious use of the Divine Word, obscured and perverted. With what uninteresting formality, and coldrife indifference, do many read it; even of those who place some part of their religious worship in daily reading a portion of Holy Scripture, as if the mere reading of it were to save them. Under what a cloud of errors and prejudices are the generality introduced to this sacred book! Some calling it a sealed book; others, a book hard to be understood, nay, almost unintelligible, except to the learned or inspired; and others again, a dead letter. The great majority of our modern teachers, like the false prophets of old, countenance and promote these errors and prejudices by their pretendedly learned or whimsical interpretations, spinning out lengthy discourses from a single sentence or clause of a sentence, thus teaching the hearers to believe that nobody can understand it

but themselves. In this manner they steal the word from the people, feeding them with their own dreams and notions, instead of causing them to hear, and attend to the word of the Lord.

From this brief scriptural view of the private and personal religion of every intelligent Bible-taught christian, both internally and externally considered; and *this* briefly contrasted with the popular religion of our day, we may clearly perceive an essential difference, and be hereby enabled both to examine ourselves, and admonish others. T. W.

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From the "Witness," for June, 1809.

KING JAMES' INSTRUCTIONS.

TO THE TRANSLATORS OF THE BIBLE—WITH EXTRACTS AND REMARKS.

[*The following copy of instructions, with the extracts, are taken from Lewis' History of the English Translations of the Bible. They are here inserted, not to introduce the controversy about baptism, but to shew (what is little known) that king James actually forbade the translators of the Bible to translate the words* baptism *and* baptize, *and that these words accordingly are not translated by them. If any of our readers should doubt of the correctness of the extracts made, we refer them to the above work, that they may read for themselves.*]

"FOR the better ordering of the proceedings of the translators, his Majesty recommended the following rules to them, to be very carefully observed:—

1. The ordinary Bible, read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.

2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.

3. The old ecclesiastical words to be kept; as the word *church*, not to be translated *congregation*, &c.

4. When any word hath divers significations, that to be kept which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.

5. The division of the chapters to be altered, either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

8. Every particular man of each company to take the same chapter of chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

9. As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously: for his Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned in the land for his judgment in such a place.

12. Letters to be sent from every bishop to the rest of the clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

13. The directors in each company to be deans of Westminster and Chester, and the king's professors in Hebrew and Greek in the two universities.

14. These translations to be used when they agree better with the text than the Bishop's Bible, viz. Tyndal's Coverdale's, Matthews',* Wilchurch's, Geneva."

"A copy of these orders or instructions being sent to Mr. Lively at Cambridge, and other copies to Dr. Harding, the king's reader of Hebrew at Oxford, and Dr. Andrews, dean of Westminster; it seems as if some other doubts arising concerning them, application was made by the vice-chancellor to the bishop of London for the resolution of them. To which his lordship replied that, "to be sure, if he had not signified so much unto them already, it was *his* Majesty's pleasure that, besides the learned persons employed with them for the Hebrew and Greek, there should be three of four of the most eminent and grave divines of their university assigned by the vice-chancellor, upon conference with the rest of the heads, to be the overseers of the translations, as well Hebrew as Greek, for the better observation of the rules appointed by his Highness, and especially concerning the *third* and *fourth* rule; and that when they had agreed upon the persons for this purpose, he prayed them to send him word thereof."

The author from which the above is extracted, observes, that the translators, in their preface to the reader, affixed to their translation, declare as follows: "They had," they said, "on the one side avoided the scrupulosity of the Puritans, who left the old ecclesiastical words and betook them to others, as when they put *washing* for *baptism,* and *congregation* for *church:* and on

*This seems to intend the great Bible printed 1539–40, by Edward Wilchurch, one of king Henry VIII's printers, and Grafton.

the other hand had shunned the obscurity of the Papists, in their *Azymes, Tunike, Rational, Holocausts, Prepuce, Pasche,* and a number of such like, whereof their late translation (at Doway and Rhemes) was full, and that of purpose to darken the sense; that since they must needs translate the Bible, yet, by the language thereof, it might be kept from being understood." The same author says, "Of this translation the learned Mr. Matthew Poole has given the following character. In this royal version, says he, occur a good many specimens of great learning and skill in the original tongues, and of an acumen and judgment more than common. By others it has been censured as too literal, or following the original *Hebrew* and *Greek* too closely and exactly, and leaving too many of the words in the original untranslated, which makes it not so intelligible to a mere *English* reader. This last was perhaps in some measure owing to the king's instructions, the 3d of which was, that the old ecclesiastical words *should be kept.* However it be, we see many of the words in the original retained, as, *Hosannah, Hallelujah, Amen, Raka, Mammon, Manna, Maranatha, Phylactery,* &c. for which no reason can be given but that they are left untranslated in the vulgar Latin." This author further declares, that Nary, in his preface to the Bible, (printed in 1719,) remarks, there were certain words in the scripture, which use and custom had in a manner consecrated, as, *Sabbath, Rabbi, Baptize, Scandalize, Synagogue, &c.* which, he said, he had every where retained, though they were neither *Latin* nor *English,* but *Hebrew* and *Greek,* because they are as well understood, even by men of the meanest capacity, as if they had been English." Speaking of Wickliffe's translation, he adds, "In Dr. Wickliffe's translation of the Bible, we may observe that those words of the original which have since been termed sacred words, were not always thus superstitiously regarded: thus, for instance, Matt. iii. 6. is rendered *weren waschen,* instead of *were baptized,* though, for the most part, they are here left untranslated, or are not rendered into English so frequently as they are in the Anglo-Saxonic translation."

From the above instructions given by king James to the translators, and the subjoined extracts, the following observations are obvious, and are submitted to the consideration of the disciples of Jesus Christ.

1. It is evident from rule *third* of the king's instructions to the translators, that he forbade them to translate the *old ecclesiastical words;* and in rule *fourth* he commands, that when any word hath divers significations, they should retain that in their translation which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

From the first extract subjoined to the above instructions of the king, it appears that his Majesty was careful that his instructions should be observed by the translators, and *especially* the *third* and *fourth* rules. "It was his Majesty's pleasure, that

besides the learned persons employed with them for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of their university assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the rules appointed by his Highness, and *especially* concerning the *third* and *fourth* rules." In the second extract, the translators, in their preface to the reader, declare that they had observed at least his Majesty's *third* rule respecting the old ecclesiastical words. They say, they had "on the one side avoided the scrupulosity of the Puritans, who left the *old ecclesiastical words* and betook them to others, as when they put *washing* for *baptism,*" &c. In the third extract, though highly commended (and we believe justly) by Mr. Poole, their translation was censured by some others. The grounds of this censure are, that their translation is "too literal, or following the original Hebrew and Greek too closely and exactly, and leaving too many of the words in the original untranslated, which makes it not so intelligible to a mere English reader." It is said by the author from whom the instructions and extracts were taken, that "this was perhaps in some measure owing to the king's instructions, the *third* of which was, that the *old ecclesiastical words should be kept.*" He adds, that "however it be, we see many of the words in the original retained, as, *hosanna,* &c. for which no reason can be given but that they are left untranslated in the vulgar Latin." This author also informs us that Nary, in his preface to the Bible, printed 1719, says, that "he had every where retained these *consecrated* words, though they were neither Latin nor English, but Hebrew and Greek." And he adds in the last extract, that Dr. Wickliffe, in his translation, though he has in Matt. iii. 6. rendered the word *baptized* by *washed,* yet these words termed *sacred words,* are, *for the most part,* left untranslated by him, or are not so frequently translated into English as in the Anglo-Saxonic translation.

2. Let it be particularly noticed, that among those words called *consecrated ecclesiastical words,* and which were forbidden by the king to be translated into English, are the words *baptism* and *baptize.* This must be obvious to any person who will compare the king's instructions with the extracts made above. The king, in his instructions to the translators, rule third, commands *"the old ecclesiastical words to be kept,"* and gives the word *church* not to be translated *congregation,* with an &c. as a specimen of these words. The translators, in their preface quoted above, declare that *they,* in order to avoid being puritanical in their translation, had put *baptism* where the Puritans had put *washing.* They also say that the Puritans, by so doing, "left the *old ecclesiastical words,*" which clearly demonstrate that the word *baptism* was one of those words reckoned both by the king and the translators, to be an *old,* a *consecrated,* and an *ecclesiastical* word. This, the translators

add, was one of the Puritan scrupulosities, and that they had, in their translation, avoided it. This is also proved from what was said by Nary in his preface to the Bible, printed 1719. He declares, in the extract made above, that *baptize* was one of the *consecrated words* which he had every where retained in his translation, and which he allows are neither Latin nor English, but Greek. If more evidence of this fact was necessary, we might add that the author of the work from which the extracts above are made, declares that these words called *sacred words* (of which *baptism* and *baptize* are two) were not always thus superstitiously regarded. As evidence of this, he remarks that Dr. Wickliffe, in his translation of Matthew iii. 6. rendered the phrase *were baptized* by *weren waschen,* though, in his translation, the old ecclesiastical words are, for the most part, left untranslated, or are not rendered into English so frequently as they are in the Anglo Saxonic translation.

3. From the above instructions and extracts, it is very evident that whatever the words *baptism* and *baptize* may signify in the Greek language, they are words which are not translated in our version of the Bible. The king virtually prohibited their being translated, the translators declare they left them untranslated, and others allow that they are neither *"Latin nor English,"* but Greek. This surely should rouse the attention of every one who has any regard to the authority of the Divine Saviour, to inquire what do these words mean when correctly translated into English. If they signify *sprinkling* or *pouring* let them be so translated. Had the king and the translators been Baptists, and believed that these words signified *immersion* or *dipping,* would it not have been singular that they should agree to conceal their meaning by giving us only the Greek words anglicised? If they did mean sprinkling, as is generally asserted, there surely could have been no harm in translating them accordingly, when it was both the duty and interest of those who superintended the translation to do it. Why, then, all this concealment of their signification? It is said that they were *old, ecclesiastical,* and even *consecrated* words. It is believed that, *consecrated* and *ecclesiastical* as the king and translators esteemed them, had they meant any thing but immersion, these qualities would not have saved them from being rendered into English. But who said these words were consecrated and ecclesiastical words, which should not be translated? The king and ecclesiastics, whose practice required this *pious fraud* to justify their kind of baptism, or at least to conceal that their practice was unscriptural. In no place of the Bible, that I remember, does God say that there are certain *old, consecrated,* and *ecclesiastical* words, which must not be translated into the English language. The translators themselves only thought that these words were *consecrated* and *ecclesiastical,* when they occurred in certain places, and when used to express the mode of christian baptism. Thus, in the following passages, where the same Greek words occur, they disregard their *age,*

their *consecration,* and the *ecclesiastical* nature. "He it is to whom I shall give a sop when I have *dipped* it. And when he had *dipped* the sop, he gave it to Judas Iscariot, the son of Simon." "And he was clothed with a vesture *dipped* in blood, and his name was called the Word of God." John xiii. 26. Rev. xix. 13. See also Matt. xxvi. 23. in the Greek. The translators in these, and in other instances, have inadvertently, or rather unavoidably, to make sense of these passages, shewn us that they believed the Greek word *baptisma* means *dipping.* It may be presumed that there were particular reasons for leaving these words untranslated where christian baptism is spoken of, unless we can make ourselves believe that in those days king James and the translators in this acted without any reasons at all. But it is not easily believed that they acted without these reasons, when it is remembered that they had every inducement to translate the words if they meant nothing contrary to their practice. It was with these *old ecclesiastical* words that the *clergy* succeeded in preserving the fascination of priestcraft. When Tyndal issued his translation of the Bible, because he had in it disregarded the words which the clergy esteemed *sacred,* they condemned it. He had, for instance, changed *charity* into *love; church* into *congregation; priest* into *senior; grace* into *favor; confession* into *knowledge; penance* into *repentance;* and *a contrite heart* into *a troubled heart.* Sir Thomas Moore, who warmly espoused the cause of the clergy against Tyndal's translation, wrote a dialogue, with a view to bring it into contempt among the people. Tyndal, in answer to it, (as quoted by the author from whom we have taken our extracts) thus speaks: "What made *them* whose cause Sir Thomas espoused, so uneasy and impatient, was, they had lost their *juggling terms* wherewith they imposed on and misled the people. For instance, the word *church,* he said, was, by the popish clergy, appropriated to themselves; whereas, of right, it was common to all the whole *congregation* of them that believe in Christ. So, he said, the school-doctors and preachers were wont to make many divisions, distinctions, and sorts of *grace;* with *confession,* they juggled and made the people, as oft as they spake of it, to understand it by *shrift* in the ear. So by the word *penance,* they made the people understand holy deeds of their enjoining, with which they must make satisfaction for their sins to Godward." The Bible is not yet free from these juggling terms, when words are left untranslated and another meaning is affixed to them than what they originally signify, and that meaning sanctioned by very extensive practice. Whether this has originated in kingcraft or priestcraft, or in both, justice demands that it should be detected. A sacred regard to the authority of God ought to lead us to reject an error, however old, sanctioned by whatever authority, or however generally practised.

EXTRACT FROM LETTERS.

Addressed to Elder HENRY TOLLER, by JAMES FISHBACK, Pastor of the First Baptist Church of Lexington, Ky.

IN order to show that faith is more than a belief, a number of absurd distinctions have been made use of upon this subject. Many distinguish the belief of the head from the belief the heart, as if a man could perceive a thing to be true with his head whilst in his heart he perceived it to be false. If they mean by this, to distinguish faith from love, the terms are proper; for love is not belief, but an affection of the heart. They both unite in saving faith. The Spirit of God harmonizes the head and the heart, by imparting right apprehensions to them, and suitable impressions upon them, through and by the gospel of God's grace. It is common to distinguish true faith from a historical faith, as if there could be any true faith, without believing the gospel history! The Gospels written by the four evangelists, contain the history of Christ's incarnation, life, doctrine, miracles, death, resurrection, ascension, and intercession, and one of the evangelists tells us the design of this history:—"These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." John xx. 31. Surely that belief, which has life eternal connected with it, must be true faith. A distinction is also made between believing the doctrine of the gospel, and receiving the person of Christ; as if Christ's person was not the object of the gospel doctrine, or as if we could receive Christ in any other way, than by believing that doctrine! John says "as many as received him, to them gave he power to become the sons of God" which receiving, he explains the following words, "even to them that *believe* on his name." John i. 12. for another apostle says, "ye are the children of God by *faith* in Christ Jesus." Gal. iii. 26. And it is plain, to receive him, or believe on his name, is to believe the doctrine of the gospel concerning him; for "he that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John, ver. 9.

Some describe faith to be an inward principle of grace, implanted in the heart by the operation of the Spirit, separate from, and previous to the knowledge of the word of God. But it is impossible to conceive what is meant by such a principle of grace as this. It cannot be any sentiment respecting Christ or his salvation, since it is supposed to be previous to the knowledge of the word of God, wherein alone he is revealed. Nor can it be any disposition or affection of mind towards Christ; for the mind cannot be affected with any object of which it has no knowledge, and our confession of faith makes the principal acts of saving faith to have immediate relation to Christ, trusting on him for justification, &c. But the Holy Ghost is the Spirit of *truth,* and operates upon the mind not abstracted from the word, which is *truth,* or without it, but by means of it, enlightening the understanding in its doctrines, and influencing the will by its motives: so that the

word itself, is the very principle established in the heart of the Spirit. Men are *born of the spirit;* but it is *by the incorruptible seed of the word,* 1 Pet. i. 23. It is *of his own will* that God begets men of the faith; but it is *with the word of truth,* James i. 18. for *faith cometh by hearing, and hearing by the word of God,* Rom. x. 17. To suppose, therefore, that the Spirit implants *faith,* as a principle of grace in the heart, without the word, or previous to any knowledge of it, is unintelligible, and unscriptural, and contrary to the word of God, and the Confession of Faith,—it makes the word of God of little consequence—supercedes the necessity of preaching it to sinners, or of its being read by them in order to faith; and the Spirit does not glorify the Lord Jesus Christ in his operations as he was promised to do, in imparting it. It opens a flood-gate of wild enthusiasm, and sets aside the scripture rule for distinguishing the Spirit of truth from the spirit of error. Isa. viii. 20. 1 John v. 1—6.

When men conceive faith to be a principle wrought in the heart by the Spirit, abstract from the word, it will lead them to look within themselves, for the operation of some spirit, very different from the Spirit of truth, who speaks in the scripture, whose work it is to guide into all truth, to testify of Christ, and take of his and show it unto us. John xvi. 13, 14. It will make them seek after this inward principle, in the first instance, as the main hinge of their hope; and prevent them taking any comfort from the word, till they find, or rather they fancy they find, this mysterious principle wrought in them; which, after all, seems to be only a principle of blind enthusiasm or self-conceit.

On the other hand, when faith is confounded with its effects, and made to consist of a number of good dispositions and vigorous exertions of the mind, it limits the *extent,* and clouds the *immediate freeness,* of divine grace to the chief of sinners, by confirming it to such as are supposed to be *better qualified* than others.

It sets the gospel ground of hope at a distance from the self-condemned, who cannot find such good dispositions in themselves, and puts them upon striving to attain them, or to exert some act in order to be justified. The consequence is that they either, discouraged, sink into despondency, or fall into despair after much fruitless labor; or, if they obtain some fluctuating peace in this way, it is not founded on what they believe concerning Christ, but upon a better opinion of themselves, or of the dispositions and actings of their minds towards him; and in this case, it signifies little' whether they call these things acts of faith' or works of the law; or whether they thank God or themselves that they are not as other men are. There is surely a wide difference between believing "that God will justify only such as are well disposed and properly qualified," and believing "that he justifies the ungodly freely, by his grace, through the redemption that is in Christ Jesus." Rom. iii. 24, ch. v. 5. and the effects of these two faiths are equally different. The former leads a man to seek relief to

his guilty conscience, and peace with God from something to be wrought in him or done by him. The latter leads a man directly to the character and work of Christ, as the sole foundation of his justification, and of his hope and peace with God.

Saving faith is distinguished from every other, by its object and effects. Faith cannot so much as exist without an object; for, when nothing is believed, there can be no belief. It saves in no other way than that it has a saving object; and all its influence upon the heart and life, is, properly speaking, the influence of truth believed.

Though there can be no true faith without knowledge, yet there may be a kind of speculative knowledge without true faith. There is a wide difference between understanding the terms of a proposition, and believing the truth of it.

Whatever men may think of their knowledge and belief of the gospel, yet if they do not in some measure perceive its excellence, suitableness, and importance to their lost condition as sinners, they do not in reality know, and believe it—it is the operation of God's Spirit that produces this.

Christ told his disciples that the Spirit of truth, the Holy Ghost, when he came, would not speak of himself—but would glorify him. Accordingly, his operations, during the age of miracles, were all performed in *glorifying Jesus Christ,* and in *his name.* The gospel of Christ, since the days of the apostles, has been the theme he has blessed, in convincing the world of sin, of righteousness, and of judgment, and through which he has imparted saving faith in the Lord Jesus Christ. It was in the name of Jesus, all the miracles were wrought; and by the preaching of Christ, and him crucified, as he is exhibited in the record God hath given of his Son, the same Spirit has exerted his power, through this preaching, in regenerating the hearts of men. Hence it is by preaching *Christ* to sinners, and *not the Spirit,* that the Spirit operates in glorifying Jesus in their conversion. If I preach to sinners *less* about the Spirit, it is that they may experience the operation of the Spirit *more,* by preaching Christ and him crucified, which is the sum and substance of the gospel. On *believers* I urge the necessity of praying the Father, through the Son, for the Spirit, that he may enlighten and sanctify *them,* &c.

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FROM "THE REFORMER," OF SEPTEMBER 1.

[*Communicated from Providence, Rhode Island.*]

MESSRS. EDITORS—IT affords me much pleasure to think that there is in existence such a publication as the *Reformer.* Ever since I have become acquainted with spiritual things, I have held sentiments similar to many of those advanced in this publication, and this I believe to be the case with very many sober, humble christians, scattered throughout christendom. I cannot say that I approve of every thing which I have seen in the *Reformer;* nor do I know of any publication or book, excepting the Bible, of which

I could fully approve. Still, I like the general tenor of the work, and believe it will be productive of much good: and if a publication somewhat like it could be established in every principal place in the Union, incalculable good would, I think, be the result.

That christianity is, at present, most grossly corrupted, many sincere and spiritual christians see and deplore. In this town we have our share in this soul-sickening state of things. One church (one of the orthodox ones too) has in its bosom men who are notorious for profanity! This is one of that vast combination of churches which is now so active in the promotion of the modern plans of christianizing the world. If they would christianize themselves, and get rid of their abominable pride of life, and pompous religious parade, they would remove a great cause of grief from the minds of all meek and lowly christians acquainted with them; and the more especially, seeing they pass in the christian world for orthodox and evangelical.

It was formerly a saving among the Baptists, "Reading, no preaching;" but they have got so now, in this place, that they can read their prayers! Yes, the *Baptists* in *Providence, R. I.* do not scruple to read their prayers! At the celebration of Independence, this novel spectacle was exhibited, for the first time there, by a Baptist minister of this town, who was selected to pray on the occasion by the *Military* Committee of Arrangements! This same Baptist minister wears a gown in his pulpit, and, for preaching, *pronounces* a very flowery oration, written at full length. He is, therefore, a tolerable Episcopalian. But if he should take a little trip among country brethren, he would find disapproving countenances there. But who would have imagined, a few years ago, that the Baptists would ever have come to this? Where is the remnant of camel's hair, and leathern girdle of John the Baptist? *Ichabod* may with propriety be written upon the walls of their temple.

In one of our heterodox societies, people are taught a new birth of this nature; when the drunkard leaves off drinking, he is, in that, regenerated—and so of every thing else. Now every one that has been born of the Spirit, knows that this is not what is meant by being born again; and yet this doctrine is publicly held forth, and many embrace it. O! in what a lamentable case are blind people, when led by such blind guides!

Our singing here, as in other places, is performed by professors and non-professors all together, headlong; and thus people are made to utter solemn lies, singing of their heavenly birth when they never experienced any; and of their love to God when they are at enmity with him. This public sham is a public shame; and why it is suffered to go on in quiet as it does, is inconceivable. It is not my place to judge; but I should dread to be in the place of that minister who should promote or consent to this abominable outrage upon common sense and the worship of God. And yet this is the universal custom among us—orthodox and heterodox; and it is enough to make the heart of a servant of God ache.

The abomination of having men of the world meddle with the religious affairs of meetings, is here common. O! christianity! O! abused gospel! thou needest not the hateful, polluted embraces of thy enemies. If they withhold their hearts from thee, their money is thy affliction when proffered to thee.

As to the numerous societies of the day, things are here as in other places. Characters of the worst sort and church members mingle together, and talk of restoring the Jews, and of bringing about the Millennium, &c.—and the reverends, and honorables, and rabbies, and lawyers, and scribes, (I go no further,) trumpet their wonderful doings in the papers, and get their names upon these rolls of immortality. I see not how these people can teach the world christianity, seeing they do not appear to understand it themselves. And I should suppose that the members of those societies who are not christians, would be more consistently employed in healing themselves before undertaking to heal others.—It is truly ridiculous that men, who know nothing about religion, should be zealously engaged in missionary matters. It seems to me this is the most foolish age that has ever yet been.

So much for the fountain. The streams which flow from it may be expected to be like it. Worldly policy, ambition, and vanity, seem to be the governing principles throughout. Young men are sent to college to get qualified to preach? One way to learn to preach with a witness. How edifying must it be to the mind of the young *theologian* to read the obscene and idolatrous Pagan tales of antiquity! How favourable an influence must the wanton legends of yore have upon him! And to see the vanity, lightness, self-importance, and apparent want of devotion of great numbers of those designed for the ministry, is enough to sicken and sadden the heart of every serious, humble christian.

The foregoing is but a glance at a few things—but it is enough to show us that the christian world is in a wretched, wretched state. O! for the Spirit to come and make searching work among christians! Instead of being in a prosperous condition, the christian world is daily getting worse; and there is, at present, scarcely any pure christianity on the earth; and yet, our *college divines* will come in with their sophistry, and try to make us believe that things are going on finely! Out upon such nonsense, I say. I do not believe that a brown loaf is a leg of mutton.

ORION.

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FROM THE CHRISTIAN INTELLIGENCER.

INTERESTING FACTS

IT appears, from the best information which we can obtain on the subject, that some new scheme must be devised for propagating christianity in India, or the exertions of both Catholics and Protestants will prove ineffectual.

1. "The Rev. Mr. Adams, a Baptist missionary in Calcutta gives it as his opinion, that the number of native converts, now living

and in full communion with one or other of the Protestant missionary societies, does not exceed *three hundred.*"

2. "The young Baptist missionaries in Calcutti, not inferior to any in India in abilities and acquirements, or in christan zeal and exertions, are sincere enough to confess openly that the number of their converts, after the hard labor of *six years,* does not exceed FOUR—and in like manner ,the independent missionaries of the city, whose resources are much greater than those of the Baptists, candidly acknowledge that their missionary exertions for *seven years,* have been productive of only ONE convert."

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ESSAYS ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN

NO. V.

ALL the evidences of the marvellous love of Jehovah, exhibited in the salvation of men, are like itself, superlatively grand and sublime The evidences which command belief, are all miracles; the evidences which corroborate and strengthen that belief, sometimes called "the internal evidences of the record," are admirably moral and rational. The evidences on which the faith of the intelligent rests, are, in the first instance, all miracle. But when we discourse intelligibly on this miraculous evidence, we distinguish miracles, spiritual gifts, and prophecy. We have briefly suggested a few thoughts on miracles, properly so called, and on spiritual gifts, and are now to attend to *prophecy.* We have already found prophecy amongst the spiritual gifts, as also, indeed, the power of working in others the power of working miracles. But we are now to consider prophecy in a higher and more exalted sense.

Many of the primitive christians were possessed of the gift of foretelling future events. Paul declared that the Holy Spirit testified to him in every city, that "bonds and afflictions awaited him." In what manner the Holy Spirit testified this in every city we are informed. Let us take a few instances which settle this point. Acts xxi. 3. Paul found some disciples "who said to him, *through the Spirit,* that he should not go up to Jerusalem," because of those afflictions that awaited him. Philip, the deacon, had "four daughters which did prophecy," and while Paul was there a certain prophet named Agabus, came down from Judea, and when he came into the presence of Paul, he took his girdle and bound his own hands and feet, saying, "Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Thus the *Holy Spirit testified to Paul* by *the words* of the prophets. This Agabus was a prophet of some note, as appears from Acts xi. 28. "There stood up Agabus, and signified, *by the Spirit,* that there should be a great dearth through all the world: which

came to pass in the days of Claudius Cesar." This gift of prophecy differs from another gift of the same name. To prophesy, in the church of Corinth, imported no more than to speak, by inspiration, in a known tongue, to the edification of men; but to foretell future events, by the spirit of inspiration, is, what we are now contemplating. Nor is it our design to attend to those prophecies, which many individuals, in the age of spiritual gifts, uttered for the immediate exigencies of that period, for either the conviction or confirmation of their contemporaries; but we are now to view the *recorded* prophecies, which were designed as a standing evidence of the truth testified concerning Christ. We all see the advantages which resulted to both Jews and Gentiles from the recorded prophecies of the ancient revelations, in the times of the Saviour and his apostles. Indeed, the prophecies, *written* and *read,* were the last appeal, and the all-convincing or silencing one, against which there was no rising up. But it is not prophecy, in that enlarged sense, which includes the evidence given to the Messiah, before his appearance in Judea, by the Jewish prophets; but it is the prophecies of the New Testament, afforded by the Holy Spirit, in honor of the Messiah and his cause, since his appearance in the flesh, which I am now to consider under this head.

The greatest wisdom is apparent in this department of evidence. The Spirit, given immeasurably to Jesus, afforded him all means of confirming his mission. His wisdom in exercising the gift of prophecy was admirably adapted to the exigencies of the time. He did not, in the first exercises of this gift, utter predictions that respected events long future: no, this would have been altogether useless in the first place; and, therefore, his first predictions respected events soon to happen with respect to himself and his apostles. If I possessed the gift of prophecy, and wished it to contribute to my honor, I would, doubtless, foretell some events which would soon happen, in order to obtain credit to predictions of greater futurity. So did the Saviour. His first predictions respected events just on the eve of being born. He foretold to Peter, that, on going to the sea, and in casting in his line, he would take a fish with a *stater* in his mouth. This was a small matter, but as difficult to foretell as an event 2000 years distant. He prophesied that he would be killed by the chief priests, and that he would rise from the dead the third day, a few months before it happened. When they were on their way to Jerusalem, he sent two of his disciples to a village, predicting to them that they would there find an ass tied, and her colt with her, and ordered them to bring them to him; at the same time assuring them that, on telling the proprietor that the Master wanted them, he would send them. These little matters all tended to confirm the disciples in their faith concerning him. And, indeed, there was much need that their faith should be well confirmed, as it was soon to be put to a most severe trial. He, therefore, gives as a reason for his numerous predictions, the

following: "This I tell you now, before it happen, that when it happeneth, ye may believe." But, to pass over the numerous predictions that respected minor matters and approaching events, we shall proceed to notice a prophecy of great utility, which respected an event about 40 years distant. This prediction was designed for public conviction, and was perfectly adapted to this end. It was of that character of events which must necessarily be notorious and eminently conspicuous. Let us attend to it. When all was tranquil in Jerusalem, the city and the temple standing guarded by the enthusiasm and patriotism of a powerful people, under a Roman procurator; when religion and business were going on in their regular courses as for ages, he foretold, that, before the people, then living, died; before the existing generation passed off the stage, the city and the temple should be razed, and not one stone left on another that should not be thrown down. "On the Mount of Olives his disciples accosted him privately, saying, Tell us, when shall this happen? What shall be the sign of thy coming, (to do this,) and of the conclusion of this state?" These questions he minutely answered. He declared the preceding events—the means by which the city and temple would be destroyed—gave directions to his disciples how they might escape this impending calamity, frequently called *"the wrath to come,"* or *"impending vengeance."* And, as to the precise day, he informed them that he was not authorized to communicate it, for the Father had reserved this in his own bosom, and willed not men or angels to know it; but at the same time, he would so far satisfy them as to assure them that the people then living would not all die until it actually came to pass. This was as definite as a prophecy so public and comprehensive ought to be.

Let the reader remember that this circumstantial prediction concerning an event to be notorious through all the earth, was committed to record, and published through Judea, Greece, and Rome; in a word, through Asia, Africa, and Europe, many years before it came to pass. And also let it be noted that the apostles, while they published it, gave exhortations in their epistles to the christians concerning it. Matthew's gospel was published in Judea thirty-two years before the destruction of the city and temple; Luke's memoirs of Christ were published in Greece seven years before Titus, the Roman general, razed Jerusalem and made the plough pass over it. Mark's memoirs of Christ were published in Rome five years before this era of vengeance. But, besides these written records, there were all the publishers of Messiah's words and deeds going to and fro through all the world. These are facts, which christians acquainted with the New Testament and the history of the world, believe; and which learned infidels are constrained to admit. That the apostles declared this prophecy to the churches, and that it was uniformly believed, and its accomplishment anxiously looked for, can be easily shewn from their writings. I say, *anxiously* looked for,

because the persecuting power of the Jews was to fall with their city and temple; and the apostles solaced the disciples with the hope of its speedy fall. Paul assured the suffering Hebrews that their sufferings by the Jews would soon cease; "For," said he, "yet a little while, and he who is coming will come, and will not tarry;" he will destroy the Jewish state, and then your infidel countrymen will have to cease persecuting you. This the context declares. He tells the Thessalonians, that the Jews killed their own prophets and the Lord Jesus; that "they were hindering us (apostles) to preach to the Gentiles that they might be saved; so that they fill up their iniquities always. But the wrath of God *is coming upon them at length.*" (Macknight's Translation.) Paul also assures the Romans, that the God of Peace would soon put under their feet the infidel Jews and the Jadaizers. The Jews he calls Satan, or the enemy, and adversary. He comforts them with the assurance that God "would bruise Satan under their feet *soon.*" It seems from what Peter says in his epistles, (the latter of which was written three years before the Lord came to avenge his quarrel with the Jews,) that the infidel Jews scoffed the idea of Christ's ever coming, as if the apostles had been long talking about it, and yet he had not come. He consoles the dispersed brethren with these words: "Know that there shall come scoffers in the last days, walking after their own lusts, and saying, *Where is the promise of his coming?*" And James, in the clearest style, after speaking of the wickedness of the Jews, in a tremendous gradation, which ends in these awful words, "Ye have condemned and killed the Just One, who did not resist you," exhorts and comforts the Christians in these words, "Be patient, brethren, unto the coming of the Lord; strengthen your hearts, for the coming of the Lord draweth nigh." From these, and many more expressions and references in the epistles to the predicted fall of Jerusalem, and the power of the Jews, we are authorized to say that this catastrophe was, by all the christians, universally expected for years before its arrival, and therefore they required exhortations to patience under their persecutions, and were consoled by the certainty of the accomplishment of their Lord's prophecy. In the year 70 Jerusalem and its temple were levelled to the dust, after being immersed in all the calamities the Saviour foretold. This event, then, gave a terrible blow to the Jewish adversaries of the christian cause, and stimulated the christians with fresh courage. Their patience having been tried for many years, the deliverance would be the more appreciated, and their faith would be greatly confirmed. The more extensive the hatred, opposition, and persecution of the Jews had been, the greater publicity was given to the prophecy, and the more convincing the accomplishment. Had I lived in those days, and been so happy as to have been one of those persecuted christians who had witnessed the catastrophe, I would have argued thus with all opposers of the christian faith—"That Jesus the Nazarene was the promised Messiah, the

Son of God, and now the Governor of the Universe, is abundantly proved, not only from the ancient prophecies, from his resurrection from the dead, from the gifts he has bestowed on many of his disciples, from the private prophecies he gave, which have been all accomplished, from his continued presence with his apostles, from the success attendant on their labors; but *now,* from the accomplishment of one of the most *public* and particular predictions in the annals of the world. It cannot be denied that this prediction has been *read* by thousands in the writings of his apostles, has been *heard* proclaimed a thousand times by his followers; yea, that some are still living who heard *him* pronounce it; and that it is literally fulfilled, all the world is now witness. I pass over every thing of a mere private character—I fix my eyes exclusively on this astonishing circumstance. I see every thing so exactly fulfilled in it; not one of his disciples perished in the siege; they all obeyed his commands; when they saw Jerusalem invested with armies, they fled; the people that were considered an abomination, that maketh desolate, have come; the walls of Jerusalem are levelled to the ground; the temple laid in smoking ruins; the nation dispersed. The blood of the righteous prophets has been avenged; and the curse the rulers invoked upon themselves and their children, has come upon them. "This is the Lord's doing, and marvellous in our eyes." "Kiss the Son, lest he be angry. If his wrath be roused for a little, blessed are all they that put their trust in him."

Such an argument would, we think, be omnipotent with all who would hear and consider it. Besides, this prediction gave a vast weight, and a new impetus to the other prophecies delivered by the apostles in their writings. For when this one, which figured so prominently in all their writings and speeches, was so exactly fulfilled, who would hesitate in looking for the accomplishment of the others in their proper seasons.

The prophecies delivered by Paul and John concerning the fate of christianity in the world occupy the next place in the *written* prophecies, and immediately succeed in train to that one now noticed. —The size of this paper forbids a minute attention to them. The intelligent will readily perceive, what an essential service they render to the testimony of the apostles. I will only set down the items of Paul's prophecy concerning the great *apostacy*, which we have lived to witness. "That day (speaking of the last day) shall not come unless there come *the apostacy* first, *and there be revealed* that man of sin, that son of perdition, who opposeth and exalteth himself above every one who is called a god, or an object of worship; so that he, in the temple of God, as a god sitteth, openly shewing himself that he is a god. Do ye not remember that when I was still with you, I told you these things? And ye know, what now restraineth *him,* in order to his being revealed in his own season. For the mystery of iniquity *already inwardly worketh, only till he who now restraineth,* be taken out of the way. And then shall be revealed *that lawless*

one. Him the Lord will consume *by the breath* of his mouth, and will render ineffectual *by the bright shining* of his coming. *Of whom the coming* is after (or similar to) the *strong* working of Satan, with all power, and signs, and miracles of falsehood." [2 Thess. ii. 3-9. Macknight's Translation.] This is as minutely descriptive of *the apostacy,* called *anti-Christ,* as the Messiah's description of the destruction of Jerusalem.

John informs us that *he was in the Spirit,* in Patmos, on the Lord's day, when the Messiah vouchsafed him a prophetic view of the church's history till the end of time. In this prophecy, declared to be the fruit of the Spirit, we have a most signal evidence of the truth of the apostle's testimony. The prediction of the destruction of Jerusalem, forty years before it came to pass; the prediction of the dispersion of the Jews, which yet exists; the prediction of the rise of the apostacy, and the removal of the Pagan power of imperial Rome, hundreds of years prior to the event; and the prediction of the downfall of the anti-christian kingdom, with the means eventuating therein; (a part of which we have lived to see,) constitute a sort of *standing miracle,* in attestation of the truth of the divine authenticity of the christian religion, which we owe to that Holy Spirit, which searcheth and revealeth the deep designs and counsels of God.

These brief notices of the work of the Holy Spirit in *revealing* the saving truth, and in *confirming* it by miracles, spiritual gifts, and prophecy, merely suggest to the intelligent reader a train of reflections which, if followed out, may lead to a further acquaintance with this most interesting subject, than could be communicated in volumes of essays of this diffuse and general character.

It must be remembered in all our inquiries into this, and every other question pertaining to the revelation of God, that it was all given since men fell into a state of sin and misery; and that, like every other work of God, it is perfectly adapted to the end for which it was given; that is, to make wise unto salvation those that are ignorant and out of the way, and to guide those that are reclaimed by it in the paths of righteousness and life.

Hitherto we have been considering the Holy Spirit as the *Spirit of Wisdom,* and the *Spirit of power.* We have not yet introduced him as the *Spirit of Holiness* or of *Goodness.* This will be more particularly attended to by and by. For it is not only revealed as the spirit of wisdom and of power, but also as the spirit of all goodness in man. As the Spirit of Wisdom and of Power, it was the author of all the miracles, spiritual gifts, and prophecy; but as the Spirit of Goodness, it is the author of that principle in christians, which inclines and enables them to cry ***Abba, Father.***

EDITOR.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

SIR—UPON on receiving the proposal for your intended monthly paper, I immediately became a warm and interested advocate for the encouragement of the work, and have ever since continued to read it with pleasure, and, I hope, with profit. The first and leading sentence in your proposal was that which chiefly and forcibly engaged my attention; namely, that "the Christian Baptist shall espouse the cause of *no religious sect,* excepting that *ancient sect,* called christians first at Antioch." I was naturally led to expect, according to my conception of things, that you would have commenced with, at least, a brief, comprehensive, and authenticated view, or scriptural demonstration, of the religious principles and practice of that ancient and venerable sect: a sect which I long wished to see drawn forth out of the obscurity of antiquity, and justly exhibited to public view —not, indeed, in the glowing colors of the poet or orator, but in the incontrovertable items of scriptural facts, which no intelligent professor of the divine authenticity of the sacred record, could, with any show of reason, controvert. Such an exhibition, distinctly and fairly delineated, would, in my opinion, have happily served as an expressive life-picture, or a frontispiece to the work; and furnished the reader with a proper and authentic contrast to the present corrupt exhibitions of christianity. Though you have not attempted this, in the manner I supposed, and fondly expected; yet I must acknowledge, as I most cheerfully do with heartfelt appobation, that you have contributed much towards it, in a variety of interesting particulars, which it is not my intention at present to collect, and present together in a combined point of view; but rather, with your permission, to submit to the consideration of your readers what appears to me, upon incontrovertable documents, to have been the peculiar and distinguishing principles and practice of that ancient and venerable sect, whose cause you so decidedly and zealously appear to advocate, in the face of almost universal opposition. If what I shall offer, shall appear, what I most sincerely desire and intend, a genuine exhibition, or life picture, of the ancient Antiochian sect under consideration, it is well: if otherwise, I shall thank you, sir, or any of your readers, to favor me, and the public, with such corrections as will do justice to the original; and cause those prime heritors of the christian name to live once more within the sphere of human contemplation, should it be only on paper. Your compliance, &c. will much oblige, sir, yours and the public's humble servant,

THEOPHILUS.

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THE DISCIPLES WERE CALLED CHRISTIANS FIRST IN ANTIOCH.

Acts xi. 26.

THE distinguished subjects of this essay were, by *their* historian Luke, denominated *"the disciples"* and *"the saints,"* and both with a manifest reference to the Lord Jesus. The same

author also informs us that they were accustomed to consider and address each other as brethren; wherefore he likewise uses this epithet in speaking of characters under consideration. He also styles the aggregate or assemblage of those collected and dwelling together in any place, "the church in," or "at," such a place; or simply "the church;" and in the plural, "the churches." For the authenticity of these remarks, as well as for a variety of other important items respecting the subjects of our present inquiry, the reader is humbly and earnestly requested to peruse with attention the first twelve chapters of the history of these people, with the first three verses of the xiiith; viz. of the Acts of the Apostles.

Now, as descriptive epithets are always intended to convey to us some knowledge of the thing described, let us advert a little to the import of the above epithets which were given to those people individually and collectively considered; and also how they came by those epithets, or what account they received them. As to the first, namely, *"disciple,"* we know it signifies scholar or learner; that is, one who subjects himself to, or under the teaching of, a certain master, that he may learn and practise his instructions for the very purpose for which they were given. Now, when any person puts himself thus under the guidance and direction of another, he actually becomes his disciple. It has been already observed, that the members of this ancient sect received the appellations both of *disciples* and *saints* in relation to the Lord Jesus it therefore necessarily follows, that they acknowledged *him* their *only* Master, for this was one of his primary injunctions, that his disciples should acknowledge no master but himself. Matt. xxiii. 8-10. Again, addressing his disciples, he saith, "Ye call me Master and Lord, and ye say well, for *so I am.*" John xiii. 18. These, then, were his exclusive claims upon his disciples, that they should acknowledge *him exclusively* their immediate and only Lord and Master, or Teacher, under God the Father, who had delivered all things into *his* hand. And here let it be noted that it was in direct opposition to him in these his righteous claims, that the Jews cleave to Moses, as *their* only Teacher under God; saying to one of his followers, "Thou art *his* disciple; but we are *Moses'* disciples." John ix. 28.

We have found, then, the first grand distinguishing peculiarity of that ancient sect of religionists, viz. that in all matters of a religious nature; that is, all matters of faith and obedience, or whatsoever respected the conscience; they acknowledged but one Lord and Master, one divine authoritative teacher, even Christ. Wherefore, in compliance with this leading principle, we find the apostles, those prime ministers of the gospel, always addressing their disciples in the name of the Lord Jesus Christ, whether they command or exhort. Moreover, in order to substantiate their claim to the discipleship, it was indipsensably necessary that they should not only *profess* to receive Christ as their *only* Master and Lord, but they must also abide in him by

abiding in his word, and his word abiding in them. John xv. 7-10. If ye continue in my word, said he to those Jews that believed in him, ye are my disciples indeed; and ye shall know the truth; and the truth shall make you free. John viii. 31, 32. Under this particular we shall notice at present but one item—one primary clause; to which all that would become his disciples must heartily submit. See Luke ix. 23. And he said to all, if any one will come after me; (that is, if any one will become my follower—will put himself under my guidance and direction,) let him deny himself, and take up his cross daily, and follow me; that is, and *then* follow me; for no one, as if he had said, can become my follower upon any other terms. For this see also Luke xiv. 26-33. Thus, we may rest assured (as appears from their history) did those who were afterwards called christians at Antioch, come to enjoy the distinguishing and blissful privilege of discipleship.

But before they were called christians, we find they had been also called *saints;* that is, according to the real import of the term, persons separated to God—holy persons; for all persons or things that are in some peculiar or special manner—for some peculiar or special purpose—separated to the service of God, are, in the fixed style of the Holy Scriptures, termed sanctified or holy. Now we may clearly perceive in the foregoing items respecting the persons under consideration, that they were justly entitled to *this* epithet; and also upon what account they were so. They had professedly received Christ in his proper character; had manifestly complied with the terms of discipleship as above, "had purified their souls in obeying the truth through the Spirit," and thus had become sanctified through the truth, according to John xvii. 17. and were actually manifesting the truth of their discipleship by walking in love, according to John xiii. 35. "By this shall all know that ye are my disciples, if ye have love one to another." Now being thus affected with the truth, they had manifestly become "a chosen generation, a royal priesthood, a holy nation, a peculiar people; to shew forth the praises of God, who had called them out of darkness into his marvellous light." They were, therefore, upon the highest considerations known amongst men, properly called *saints.* What a beautiful gradation in the process of the divine economy towards this ancient and highly distinguished people! First called *disciples,* being really made such by divine teaching; that is, by the word of the truth of the gospel; next called *saints,* being sanctified through the truth believed; then, *brethren,* being united in and by the truth under one head, namely Christ; the head of the redeemed family of mankind, under his Father; for "the head of Christ is God;" "of whom (as the Great Father of All) the whole family in heaven and earth is named." Put these items together, and we shall find those favored people at length rightly called Christians, who were first by an orderly succession and concatenation of effects, the disciples, the saints, and the

brethren of Christ. The propriety of this *crowning* epithet will appear conspicuously evident if we consider its import. "Christian" is a derivative from Christ. Now the term "Christ" signifies *anointed,* or the *Anointed One;* of course the term "Christian" naturally and necessarily signifies a partaker of the same anointing by derivation and communication, but in a lower and subordinate degree; as derivatives are also frequently diminutives, both in the ancient and modern language. Upon this interpretation of the import and relation of the terms, let us advert to divine declarations upon this subject. John i. "We beheld his glory, the glory as of an only begotten of the Father, full of grace and truth; and of his fulness have we all received, even grace for grace." "For it pleased the Father that in him should *all* fulness dwell." Col. ii. 19. "Ye have an unction from the Holy One, and know all things. The anointing which ye have received of him abideth in you. The same anointing teacheth you all things, and is truth," &c. John ii. 20-25. Hence we see the above interpretation fully established. In this epithet we may perceive the accomplishment of ancient prophecies. "For thus saith the Lord God, (speaking of Messiah's people in the aggregate, under the ancient terms of Zion and Jerusalem,) "The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a *new name* which the mouth of the Lord shall name. Again, in relation to this *new name,* speaking of the same people, in contradistinction to the unbelieving, stiffnecked, and rebellious Jews, (those obstinate adherents to Moses to the rejection of Jesus,) he saith, "Behold, my servants shall eat, but ye shall be hungry, behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by *another name.* For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." And, "as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall *your seed* and *your name* remain." Isaiah lxii. 2 lxii. 13—15. 17. lxvi. 22.

How completely verified these ancient predictions, both in Messiah's people, and in the Jews that rejected him, no one, who has attentively read the New Testament as an authentic record, can be at a loss to determine. Those especially who have read Josephus' account of the final destruction of Judea and Jerusalem by the Romans, can be at no loss to perceive the awful verification of the above predictions in relation to the latter. It farther appears from the above citations, that the *new name* of *Christian,* first given to the primitive disciples at Antioch, was of divine original, and not merely by accident, or of man's devising. See Isaiah lxii. 2. as also the common use of the word *"chrem-*

atisai," (called) seems to signify. This will also appear reasonable, both from the character of the subjects so called, its perpetuity and extent, and the important ends to be answered by it. Indeed all these things are recognized in the documents before us. It was to be the name, the only distinguishing name of the Messiah's people; therefore, it was meet that it should be imposed by himself—that "the mouth of the Lord" should name it. Again, its perpetuity was to be equal to its extent; for as this important name was to cover or include the whole of Christ's people co-existing upon earth at any one time, so it was to continue to the end of time—"so shall your seed and your name remain." Again, it was to answer the most important ends to the subjects; it was to absorb and obliterate for ever all names of partial distinction in the grand republic of religion and morals; and thus to unite in one grand religious community, without distinction, the whole human family under Christ—we mean as many of all nations as should believe in his name. Accordingly we find this name first given to the disciples at Antioch, in Syria, shortly after the gospel had been first preached to mere Gentiles, in Cesaria, in the house of Cornelius; the immediate consequence of which, as appears, was the exhibition of the gospel to the citizens of Antioch, without distinction of Jew or Gentile; and that with great success amongst the latter. See Acts xi. 19-24. Now for the first time, a great and mixed multitude, but chiefly Gentiles, were converted in the same city, and became together disciples of the same Lord. *Now* was the time, the *precise* time, when a new and appropriate name became necessary in order to unite these hitherto dissociated and jarring characters into one associate body: a name, too, of such powerful import, as might supersede and bury for ever all offensive recollection of former hateful distinctions. Now we see that it was at this critical juncture, this precise point of time, and not before, that the *new name* was given. Indeed, it had never been necessary before, while discipleship was confined to the Jews, and their religious proselytes only; for these were already united in the religion of Moses. See, reader, the wise and gracious management of the divine economy! and that the Lord doth nothing in vain! Well might the apostle say, that, "in the exceeding riches of his grace, he hath abounded towards us in all wisdom and prudence." We come now to the last of those descriptive epithets by which the sacred historian denominates the aggregate of the christians dwelling together in the same vicinity, and statedly assembling together in the same place for religious purposes, viz. the church in or at such a place; and speaking of a number of such assemblies in any country, province, or district, he calls them the churches within such limits. See Acts ix. 31. &c.

If we advert to the literal and intrinsic force or meaning of the original term which we translate *church,* we will find it equivalent to *called* or *chosen out of.* Now the propriety of this

epithet to a society or association of such characters as we have been considering, is sufficiently manifest from the whole of the premises before us taken together. Considered as disciples, they were separated from the authoritative teaching of all others in religious matters, to the *One Master:* in consequence of receiving *him* and *his* doctrine, they became saints, *i.e.* separated to God. Thus united under one head, they became brethren; and, as such, associated for religious purposes, they became manifestly the called or chosen *out* of the rest of mankind, to the worshipping of God according to Christ Jesus.

Having thus briefly, and, we hope, strictly, according to the true import of the record, investigated the distinguishing peculiarities of that ancient sect, called *"Christians first at Antioch,"* through the medium of the descriptive epithets by which they were originally denominated, let us now proceed to inquire more particularly into their religious tenets and practice, through the medium of other authentic documents concerning them, which we also find upon the sacred page.

We have already observed that their prime original epithet was simply that of *"disciples"* in relation to Christ, whom they considered as the only authoritative teacher under God, to *whom only* they were to hearken in matters of religion, according to the voice that proceeded from the Excellent Glory at his baptism and transfiguration—"This is my beloved Son, in whom I am well pleased—*hear ye him.*" But, upon this, it will naturally occur, that it was the privilege of a few only of those who were afterwards called "disciples," to have been personally acquainted with Christ, and of course, to have been under his immediate teaching, and probably *none* of those at Antioch who first received the christian name. How, then, did they become *his* disciples, in the strict and proper sense of the term, as we have scripturally understood and considered? The answer is obvious. It was in consequence of the commission given to his apostles after his resurrection, and shortly before his ascension, to "go into all the world, and preach the gospel to every creature; to disciple, or make disciples of all nations," &c. We say, then, that the principle which originated their discipleship, and that of *all others,* from the day of Pentecost and afterwards, to the end of the world, was laid in the above commission—can be found no where else, and must be traced up to that source.

In the first commission Christ gave to the twelve, with particular instructions to go only to the lost sheep of the house of Israel (Matt. x. 40.) he sent them forth with this declaration, *"He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me."* Again, in his instructions preparatory to this last and great commission, addressing his heavenly Father in their behalf, he saith, "As *thou* has sent *me* into the world, even so have *I* also sent *them* into the world." John xvii. 18. And addressing *them,* he saith, "As the Father hath sent me, even so send I you. And when he had said this, he breathed on

them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John xx. 21-23. Thus instructed, qualified, and commissioned, they were sent forth into all the world, as the ambassadors and representatives of Jesus Christ to the nations, to disciple them in his name, with the assurance of his continual and manifest presence with them. "And they went forth, and preached every where, *the Lord working with them,* and *confirming the word* with signs following." Mark xvi. 20. Thus it appears that they were, in the most strict and proper sense of the terms, the representatives of Jesus Christ to the world—even as he was of the Father. He identifies them with himself, even as he identifies himself with the Father. And as he, the Great Apostle of the Father, received from him the Holy Spirit, with power also to acquit, or hold guilty, according to the tenor of his commission to a guilty and rebellious world; so he likewise imparts the same powers and privileges to his apostles. See the above citations. With the strictest propriety, may all who received *them* in character; and, through *faith* in *their* testimony concerning Jesus, became obedient to their doctrine, be called the disciples of Christ: for they preached not themselves, but Christ Jesus the Lord; and whatsoever they did, taught, or commanded in the accomplishment of their commissions, it was all in the name of the Lord Jesus.

But it farther appears, from the history of this ancient sect, that the disciples at Antioch, who first received the christian name, did not receive the gospel immediately from the apostles. See Acts xi. 19-24. Nevertheless, they received it, as all did, who, from the commencement of the gospel dispensation, that is, from the day of Pentecost, believed in Jesus, and were baptized into his name. We mean, they received the gospel in consequence of the apostolic commission; upon the execution of which the apostles were fully instructed and authorized to enter on the day of Pentecost, but not before. Compare Luke xxiv. 46-49. with Acts i. 4-8. and the second chapter throughout. We say, then, that all who received the gospel from that day to this, received it by means of the execution of this commission, which actually commenced on the day of Pentecost, by the preaching of repentance and remission of sins, in the name of Jesus, to all nations; a sample of which was, *that very day,* providentially assembled at Jerusalem. Some of all these, it appears, gladly received the word, were baptized, and afterwards, upon the persecution that arose about Stephen, being scattered abroad, went every where preaching the word. And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the *hand of the Lord* was with them: and a great number believed and turned unto the Lord. Acts viii. i. 4. with the xith. 19-21. Thus the Antiochians received the gospel, not immediately from

the twelve, but from persons whom they had discipled. But these also had the *promised presence,* for *"the hand of the Lord was with them;"* which plainly shews that the commission was *so limited* as to confine the whole work of evangelizing, or discipling the nations, to the twelve or thirteen primary apostles, (adding Paul to the number;) but was intended to include all who, receiving those in character and believing their testimony, were thus qualified and disposed, by the grace of Christ, to co-operate for accomplishing the grand object of the commission; and these also it appears were made partakers of miraculous powers, (see Mark xvi 17. 18. with Acts viii. 5. 6.) some of one kind, and some of another; but none of them were equal to the apostles; for they, as the complete and immediate representatives and plenipotentiaries of Jesus Christ, possessed, in the most eminent degree, all the powers he had received of the Father, as the great Preacher and Apostle of God. *He* had power on earth to forgive sins—so had *they. He* had power to communicate the Spirit to empower others to work miracles—so had *they. He* had power to work all kinds of miracles himself—so had *they,* &c. &c. &c. And all who, after them, received the Spirit, received it through their ministry, either mediately or immediately. Hence they are enthroned heads, judges, and lawgivers in the christian church; and, in this sense, the founders or foundation of it, next to Christ himself; for they also labored, suffered, and died for its sake: but in all things *he* must have the pre-eminence, who purchased the church with his *own* blood. In short, Christ had so completely identified the apostles with himself, that whosoever received *them,* received *him;* that whosoever persecuted *them,* persecuted *him;* and that whosoever kept *their* sayings, kept *his* also; for the words they spake were not *theirs,* but the words of *him* that sent them. Hence, even in the most difficult circumstances, they were not to premeditate what to say; for, upon every emergency, it should be given them immediately what they ought to say. These things being so, it necessarily follows that whosoever received the word which they preached, upon the confirmatory evidence which the Lord by them exhibited, recevied *Christ and his word;* submitted to *him,* and were taught by *him,* and so became, to all intents and purposes, *his* real and genuine disciples, (whoever the immediate preachers might be,) and were therefore justly entitled to the new name of Christian. And here let it be strictly noted, that all who were divinely called to co-operate with the apostles, in the first instance, under their commission for evangelizing and discipling the nations, were also indued with a portion of *their* spirit, enabling them to speak the necessary languages, and to work miracles for the confirmation of the world. See the above quotations, with 1 Cor. 12th and 14th chapters.

Having thus briefly substantiated the claims of the Antiochian converts to the discipleship of Jesus, and of *all others* who received the word as they did, not immediately from the lips of

the apostles, but from some of those whom *they* had discipled, or that had heard and believed *their* word—we come now, in the last place, to investigate more particularly the religious principles and practice of those primitive disciples; and this we shall attempt through the medium of the commission itself, and of those authentic documents which we have on record respecting its execution. For this purpose we shall advert to the items of the commission in their natural and proper order. To proceed, then, we find it prefaced thus: "And Jesus came, and spake unto them, (the eleven,) saying, All power (that is, all authority,) is given unto me in heaven and in earth; go ye, therefore," &c. Here we perceive that the commission is predicated upon the unlimited authority of Jesus. "Go ye into *all* the world, preach the gospel to *every* creature," or disciple all nations, "baptizing them (the discipled) in the name of the Father, and of the Son, and of the Holy Spirit; teaching them (the discipled) to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. And, lo! I am with you always, unto the end of the world." Matt. xxviii. 18-20. with Mark xvi. 15. 16.

Here, then, in the first place, it is evident that whosoever believed what the apostles were commissioned and commanded to preach throughout all the world, to every creature, (that is "the gospel,") and were baptized as above, the same were discipled, that is were made disciples of Jesus, and became thereby entitled to the promised salvation.

In the second place, it is equally evident that the discipled were to be farther instructed; namely, to observe, that is, to keep in mind and reduce to practice the *"all things"* that Christ had commanded, or should command his apostles to teach the disciples. *Farther* (with respect to the duties either of apostles or disciples) *the commission saith not.* Consequently the religious principles of the disciples were principles of faith and obedience; to believe the gospel which the apostles preached, and to reduce to practice what they enjoined in the name of Jesus, completed the character of a disciple. So much we evidently learn from the commission itself: for farther particulars we must have recourse to the execution of it; that is, to its actual accomplishment in the preaching and teaching of the apostles. In this part of the investigation two important points respecting christianity necessarily come to be determined, viz. What is the Gospel, and what the Law of Christ? The belief of the *former,* constituting *the faith;* and the obedience of the *latter,* the *duty* of the christian. "For the christian is not without law to God, but is under law to Christ."

It has been already observed that the preaching of the apostles under this last and great commission, the object of which was the evangelizing of the world, commenced on the day of Pentecost. On that memorable day repentance and remission of sins began to be published in the name of Jesus, to all nations, at Jerusalem,

viz, that whosoever believed in him and was baptized into his name, should receive the remission of his sins, and the gift of the Holy Spirit. See Acts ii. 22-39. In the course of this sermon Jesus of Nazareth is proclaimed as "a man approved of God—by miracles, and wonders, and signs, which God did by him:" that, "being delivered by the determinate counsel and foreknowledge of God—he was taken and by wicked hands crucified and slain"—that God raised him from the dead—that he exalted him to his right hand—that "having received of the Father the promise of the Holy Spirit," he had poured forth upon his apostles and the other disciples assembled with them, the wonderful things which were then apparent: in a word, that he had made the same Jesus, which they had crucified, both Lord and Christ. As many as appeared convinced of the truth of this testimony, were exhorted to repent; that is, to be of another mind; to cease from their opposition; and be baptized into his name, in order to the remission of their sins. The result was, as many as believed the things thus testified concerning Jesus, gladly embraced the invitation, and were baptized; and so became his disciples, and were added to the hundred and twenty; and the Lord continued to add to *their* number daily such as should be saved. The effect of the next sermon, (recorded in Acts iii.) is the addition of five thousand. In the viiith we are informed that the number of the disciples multiplied in Jerusalem greatly, and that a great company of the priests were obedient to the faith; that is, became baptized professors of the truth which the apostles testified concerning Jesus; for all the obedience the gospel calls for, in order to salvation, is, that men believe it, upon the evidence which God has afforded, and so be baptized. "He that *believeth and is baptized, shall be saved.*" We have only yet advanced in our inquiry from the beginning of the 2d to the 8th verse of the sixth of the Acts, and we find ourselves introduced to a great multitude of disciples, the great majority of whom afford the most striking evidence of entire devotedness to the truth, and of its most blissful effects: they afford, we say, the most convincing marks of genuine discipleship. Are these not christians? Are they not justly entitled to this new and distinguishing name? Are we not justifiable in considering them as a sufficient sample or specimen of christian character. We certainly think we are. If not, we despair of finding their superiors upon record. If ever the gospel was purely preached, they did it. If any thing believed amongst men could produce supernatural and heavenly effects, sure they were in possession of it. We speak of the mother church, the church of Jerusalem, which at this time was exceedingly numerous—full of benevolence, of hospitality, of brotherly kindness, and charity. Let us then pause here a little, and review with all possible attention the history of those wonderful people that we may distinctly apprehend what was preached and believed amongst them that produced such wonderful effects.

It was preached that Jesus of Nazareth, with the fame of whose character they were well acquainted, as "a man approved of God by the miracles, and wonders, and signs which God did by him," was the great prophet predicted by Moses. That he was the Messiah, the Son of God, whom they had wickedly crucified; that God had raised him from the dead; that he had exalted and glorified him at his right hand, a Prince and a Saviour, to give repentance to Israel and forgiveness of sins; that the Father had constituted him Lord of all; had conferred upon him the promise of the Holy Spirit, that he might send him down upon his disciples; that he must reign until all his enemies be made his footstool; that heaven must be his residence till the times of the restitution of all things; they also preached through Jesus the resurrection, and, of course, the final judgment; and that there is no other name under heaven, given among men, whereby we must be saved; that whosoever believed in him and was baptized, should receive remission of sins and the gift of the Holy Spirit. These various items, taken in connexion with the proper arguments, will be found to be the amount of the apostles' preaching concerning Jesus, in the portion under consideration, down to the 8th verse of the 6th chapter. And, indeed, the *whole* of their preaching, in as far as we have any specimens upon record, is concerning Jesus. And if we should add all that is found in the Acts of the Apostles to the above items, it would scarcely add a new idea. *Thus* we find the apostles preached, and *thus* the primitive disciples believed. How simple! how comprehensive their faith!

As to their practice, they continued stedfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers. Thus they manifested the stedfastness and reality of their faith, by their cheerful and persevering obedience. But were we, in the mean time, to condescend to all the particulars relative to their practice, according to the injunction in the second item of the commission, it would lead us to transcribe the greater part of the epistles afterwards addressed to the churches. This, however, we shall not attempt. But, taking for granted, what all must grant, namely, that they were obedient *in all things* to the commands and exhortations of the apostles, with the exception of some incidental irregularities, which, upon being reproved, were speedily corrected, we may justly view their character through the medium of those epistles, placing to their account all the commendations, with the obedience of all the commands and exhortations contained in them. This being granted, we have before us on the sacred page the most precise view of the religious principles and practice, or of the faith and obedience of the primitive christians. For whatsoever the apostles preached concerning Jesus and the blessings to be enjoyed through him, or concerning the punishment by him to be inflicted upon the unbelieving and disobedient, constituted *their faith,* in contradistinction to all others,

whether Jews or Gentiles. In like manner, whatsoever the apostles taught them, in the name of Jesus, to observe and do, constituted *their obedience.* And here let it be carefully noted once for all, that faith and obedience comprehend the *whole* of christianity; and that, upon the premises before us, we have a distinct and complete view of the gospel and law of Christ, the belief and obedience of which constituted the religion of the primitive christians. These things being so, we can be at no loss, with the New Testament in our hands, to attain to the pure, original, uncorrupted religion of Jesus; if we only attend to *it,* and place all our religion in the belief of what the apostles have declared concerning him; and, in the obedience of what they have enjoined in his name, as *therein recorded.* We think it, therefore, needless to be more particular, as it is by no means our intention to transcribe the New Testament; but only to exhibit the leading and comprehensive outlines of the religious character of that ancient and famous sect, called *"Christians first at Antioch."* We shall therefore conclude with a review of the characteristic outlines of the picture which we have drawn.

In the first place, then, considering this ancient sect in the light of the descriptive epithets by which they were originally distinguished before they received the appellation of "christians," we found they were at first called *"the disciples"* in relation to Jesus of Nazareth, on account of their exclusive adherence to him as their *only* master or teacher in all matters of religion and morality: next, that they were also called *"the saints,"* and *"thy saints"* in relation to Jesus as separated unto him, and sanctified by the belief of his word: afterwards, that they were called *"brethren,"* as united by those bonds under one head into one family; the aggregate, or assemblage of which, in one place, was called *"the church,"* that is, the assembly of the called or chosen out of the common mass of mankind, in that place. And lastly, upon the union of Jews and Gentiles into one associate body, which appears to have taken place first in Antioch, they received the new, appropriate, and distinguishing name of "christians," as partakers *with Christ* in that divine unction wherewith he was anointed; the great Prophet, High Priest, and King of his church; by a participation of which they also became a *royal priesthood,* being thereby made kings and priests unto God. This, then, was the new and royal name by which the Lord was graciously pleased to designate and distinguish his people.

In order to a more full developement of the religious principles and practice of this distinguished people, we had recourse to the apostolic commission, the execution of which gave birth and being to christianity, being persuaded that *whatever these were,* they were *such* in consequence of the accomplishment of this commission. In this part of our investigation we found the apostles authorized and instructed to preach the gospel throughout the world, to every creature; to baptize the be-

lievers of it; and afterwards to teach them to observe all the commandments of the Lord Jesus, with the gracious promise of his presence to be with them continually in so doing; that, therefore, to believe the gospel which the apostles preached, and to reduce to practice what they commanded in the name of Jesus, completed the character of a disciple; faith and obedience being all that was contemplated and required in the commission: consequently, that the religious principles of the disciples were principles of faith and obedience.

In order to determine more particularly the subject matter of their faith and obedience, or what they believed and practised, we had recourse to the authentic record of the apostles' preaching and teaching from the beginning of the 2d to the 8th verse of the 6th chapter of the Acts of the Apostles. Upon the whole, without resuming particulars here, we found that the entire subject of their preaching was Jesus Christ, and him crucified; and that the whole of their teaching was brotherly kindness and charity, with a stedfast and persevering attention to the ordinances; viz. to the fellowship, to the breaking of the bread or of the loaf, and to the prayers. See the original, Acts ii. 42. For the continual observance of all which, it appears they were pre-eminent. Hence we clearly perceive what they believed and practised; namely, that the subject matter of their faith was the gospel, or every thing the apostles preached concerning Jesus—and of their practice, every thing the apostles commanded them to do in obedience to his authority. Neither more nor less than this was required in the commission, nor exhibited in the execution of it, as to faith and obedience. As to farther particulars respecting the moral and religious practice and conduct of those primitive saints, we think we have justly placed to their account the observance of all the practical injunctions contained in the epistles to the churches. Reader, if you would contemplate them in the beauty of a full drawn character, extract from the Holy Scriptures whatever is clearly asserted concerning Jesus, and place the sum total to the account of their faith:—next proceed in the same manner, from the commencement of the gospel dispensation, (Acts ii.) to the end of the book, and place to the account of their obedience every injunction, moral and religious, you can collect; and you will have a complete picture of a genuine and approved disciple. "If ye continue in my word," said Jesus to those Jews that believed on him, "*then* are ye my disciples *indeed.*" John viii. 31. And when you have done this, see that you realize the same faith, upon the same evidence, and that you reduce to practice the same injunctions, in obedience to the same authority: so shall *you also* be a disciple *indeed;* suppose you had never seen a religious book but the Old and New Testaments; and, in so doing, you will not lose your labor.

Lastly, for the detection of error, please to contrast this full drawn picture of pure primitive christianity with its present

exhibition in the world; and you will see how vast the difference, both in principle and practice. In the former, the gospel preached by the apostles, and believed, was the faith: their commands, directions, and exhortations, delivered in the name of the Lord Jesus, was the law. The belief of the former, confessed in and by baptism, constituted a disciple, and entitled the person to the enjoyment of the remission of his sins and the gift of the Holy Spirit; the grand, comprehensive, and essential principals of salvation. The obedience of the latter evinced the reality of his discipleship, recommended him to the esteem of his brethren, kept him in the love of God, and in the enjoyment of that peace which passeth all understanding but of him that hath it; nourished up and ripened his soul for a blissful and glorious immortality. Here all was evident, certain, and satisfactory; founded upon a divine testimony, divinely attested; God himself, by signs and wonders, and divers miracles and gifts of the Holy Spirit, bearing witness to the truth and certainty of every item of the faith and obedience inculcated. Here was nothing of human authority—nothing of the opinions or inventions of men. No contested propositions to be first proved by human reasonings, and then to be believed or practised by the disciples who acknowledged apostolic authority. But how is it now! Surely the very reverse. Alas! when will it be so again? Never, surely, until the professors of christianity return to the original standard of christianity—the New Testament; and until they be persuaded, with the primitive disciples, to place the whole of christianity in believing what the apostles preached and taught concerning Jesus, and in obeying what they enjoined upon disciples individually and collectively—that is, upon individuals, and churches.

THEOPHILUS.

* * *

Mr. Editor—A MAN who owes me a large sum of money, which I cannot get, and which I never shall get, has lately made a considerable donation to the missionary fund. I should like to know if it was *his* money or *mine* that was given; also, if any one is to be rewarded in the next world for this donation, which of us is to have it—in JUSTICE.

[Good! good! Never was there a more *appropriate* question than the above. And pray, good Doctors of Divinity—that is, Doctors of the Divinity of Funds, will you answer him. Which is to have the reward in heaven for the donation—the one whose money it was, or him who cheated him out of it, or stole it to give to missions? It is really a *moot* question in missionary casuistry—a very important question in our new funding system of divinity. Gentlemen, we do earnestly beg your attention to it. It must be answered, or the *"Eagle"* will light upon your backs like a kingbird on the back of a hen-hawk. It *must* be answered, and that with all convenient speed.]

No. 6 MONDAY, JAN. 3, 1825 VOL. II.

ESSAYS
ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN

No. VI

BEFORE dismissing the subject of miracles, spiritual gifts, and prophecy, we may inquire into the necessity and use of this work of the Holy Spirit. That it was *necessary* to render the testimony *credible,* and that this is its *use,* will appear from the fact that it was vouchsafed, and from a brief reference to a few passages of scripture. The effect of miracles is thus declared, John ii. 23. "Many believed in his name when they *saw* the miracles which he did." John iii. 2. "Nicodemus came to Jesus and said, Rabbi, we know that thou art a teacher sent from God; for no man can do *these miracles* which thou doest, except God be with him." John vi. 14. "Those men, when they had *seen* the *miracle* that Jesus did, said, This is of a truth that prophet that should come into the world." Chapter vii. 31. "And many of the people believed on him, and said, When the Messiah cometh will he do more *miracles* than these which this man hath done." John viii. 30. When speaking in relation to his claims, and when *prophesying* of what was to be done to him, to those who had seen his miracles, we are told, "as he spake these words many believed in him." At another time, (John xii. 42.) when explaining and applying the ancient *prophecies* to himself, we are told that, "among the chief rulers many believed on him."

But in his own preaching he shews the use he would make of this work of the Holy Spirit; John v. 31-39. He appeals, when speaking to the people that discredited his pretensions, to the evidences on which he claimed their attention and their reception of him. He classifies the evidences on which he rested his claims under four items:—1st. He appeals to the miraculous, and every way credible testimony of John the Dipper. 2d. He appeals to his own marvellous works. 3d. He appeals to the testimony the Father had given, *viva voce,* at his baptism, and the Holy Spirit by its *visible* descent. And, 4thly, he appeals to the ancient prophecies which the Jews had received as of divine authority.

The works which Jesus did he often said were works given him to do by his Father; that his Father worked with him; and so necessary were those works to the credibility of his mission and pretensions, that he declared that "no man *can* come unto me except the Father which sent me draw him;" as if he had said, 'Neither my personal attractions as a man, nor my saying that I am the Son of God, would be sufficient to lead any person to receive me as God's Messiah; and therefore no man can, consistently with reason or the common principles of human action, come unto me, except the attestations the Father has afforded, in these works which I do by his authority, draw him or per-

suade him to receive me as such.' So that in fact, *faith in him* or a reception of him, he declare *impossible,* but by the evidence of miracles.

Many, it is true, of those that received him, and especially before the Holy Spirit was given to his disciples, fell away; and, from the love of the praise of men, or the fear of persecution, apostatized. He, however, encouraged those that believed on him, on the evidence of miracles, (which was not perfected during his lifetime,) to persevere, with this assurance, that whosoever believed in him, *"out of his belly shall flow rivers of living water."* This figure the Evangelist thus explains, (John vii. 39. "This he spake of the Spirit which they that believe on him would receive; for the Holy Spirit was not *yet* given, because that Jesus was not yet glorified."

Here, by the way, we must pause on this remarkable explanation which John the apostle gives of this promise. The Holy Spirit was not yet given, because Jesus was not yet glorified. The Spirit, then, it is evident, could not be given till Christ was glorified. Now we know that he did not expect to be glorified until his ascension to his Father's throne. He prays just before his death for this glorification. No man could enter into the kingdom of God until it was revealed, or come under the reign of God until this reign commenced. And it has been already proved that this reign did not commence till the Messiah was crowned Lord of all. Hence the Holy Spirit was not given till Christ was glorified, and until his reign commenced. The commencement of this reign is called the *regeneration,* or renovation, and therefore the apostles were not themselves regenerated in the sense of the Lord's discourse with Nicodemus; until the period called the Regeneration came. The Saviour declared to Nicodemus that except a man were born from above, or born again, he could not *see* the reign of God. A man that was regenerated would, then, *see* or *understand* this reign. But none of Christ's disciples *saw* or understood this reign till Christ was glorified; for, before his ascension, they asked a question concerning his reign, which shewed that they did not understand it; consequently, had not yet been born from above, in the sense of John iii. 3. But it was promised to every one that believed on him, on the evidence of miracles, that he would be regenerated; for "he that believeth on me," as the scripture saith, "shall prove a cistern, whence rivers of living water shall flow." "This he spake of the Spirit, which they who believed on him were to receive; for the Spirit was not yet (given) because Jesus was not yet glorified." [Campbell's Translation.]

There is one great and distinguishing difference between the disciples of Christ before, and since he was glorified. Those who believed and became his disciples, seeing the miracles which he wrought, on the evidence afforded them, *had to wait for the promise of the Spirit, through faith,* a good while, and some a long time, till Christ was glorified. But now they who became

his disciples after he was glorified, soon received the Holy Spirit. For in one day after Christ was glorified, thousands were born of the Spirit and of water, and entered into the kingdom, and immediately were filled with love, peace, joy, long suffering, goodness, fidelity, meekness, and temperance—the blissful cluster of heavenly fruits of which the sons of God are all partakers.

But to resume the subject of the *necessity* and *use* of the work of the Spirit, I would request my readers not only to examine the use and necessity of this marvellous evidence before the Saviour was glorified, but let us see its necessity and use since.

Beginning with the first preaching of the gospel after the Holy Spirit was given, (Acts ii.) we see that the miracles and spiritual gifts, or the miraculous evidence, was indispensable to the production of faith. The sudden tumult of apparent rushing tempests in the air, drew together a great concourse of Jews. When they entered the house where the one hundred and twenty disciples of Jerusalem were assembled, they *saw* and *heard.* They had *heard* a sound which brought them there. They now *saw* tongues of fire distinctly separated from each other, on the heads of the apostles. They *heard* them explain the meaning of all this. For miracles will not produce faith without their meaning be apprehended—the *end* or *design* understood. They were convinced by what they *saw* and *heard.* What they *heard* assured them that what they *saw* was the fulfilment of prophecy, and that the crucified Jesus was now on the throne of his Father. What they *saw* convinced them that what they *heard* was true, for God would not confirm a falsehood by his signature. They had not yet heard that there was pardon; and, therefore, knew not but God was about to take vengeance on them for their iniquities—Peter had not yet opened unto them the door of faith and hope. They cried out in distress, *"What shall we do?"* Peter promised them pardon and the gift of the Spirit, on repentance and baptism. They heard him gladly, and were baptized, and then received *ten dorean,* the favor or gift of the Holy Spirit. Here we see the necessity and use of the miraculous evidence.

In the 3d chapter of the Acts we read of another splendid conversion. Thousands believe. But there was a signal *miracle* wrought in the name of Jesus the Nazarene. Peter, taking by the hand a notable cripple, commanded him to rise up and walk. He obeyed. Multitudes assembled: they *saw* and *heard.* Peter explained the meaning of the miracle, and it was understood as a witness from heaven that he spake the truth. They believed. See again the necessity and use of miraculous evidence.

Acts ivth. we read of the terror these miracles gave the enemies of Messiah's cause. They threatened the apostles. The apostles prayed, that with all boldness they might speak the word, and that God would stretch forth his hand to heal, and that signs and wonders might be wrought by the name of Jesus.

The prayer was heard. The house shook. And so we soon read, that "by the hands of the apostles were many signs and wonders wrought among the people, BY WHICH *believers were the more added to the Lord,* multitudes both of men and women."

Saul of Tarsus was not only converted, but he was made a minister at the same time. Hence, said the Saviour, I have appeared unto thee to *make thee a minister.* Those who suppose that all that happened to Saul, on his way to Damascus, happened unto him for his conversion, pay no respect to this declaration. It is, however, true, that what he *saw* and *heard,* caused him to believe that Jesus whom he persecuted was the Son and Saviour. He received the Holy Spirit by a special messenger whom the Lord appointed. Ananias came to him—laid his hands upon him—he received his sight, and was filled with the Holy Spirit. Paul said that, by the *help of God,* (in signs and wonders,) he continued always testifying the truth that Jesus was the Messiah. And a better summary of his labors and success we cannot give than in these words—"Christ hath wrought by me to make the Gentiles obedient in word and deed, *through mighty signs and wonders, by the power of the Spirit of God;* so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."

I need not, as if proving a point that required a specifications of every item on record, be further tedious in shewing the necessity and use of this miraculous evidence. It is, however, necessary to state, that the *reading* or *hearing* of these things now *recorded,* stands precisely in the same relation to faith, as the seeing of the apostles work the miracles, or the *hearing* them declare the truth. The words they spake are as much the words of the Holy Ghost when in *written characters* as they were when existing in the form of *sound.* And we have often shewn that the miracles are *recorded* for the same reason they were *wrought.* And that the word *written* is as capable of producing faith as the word *preached,* is easily shewn from the same record—Acts xvii. 11. 12. These nobleminded Thessalonians "received the word with all readiness of mind, and *searched the scriptures* daily whether these things were so;" THEREFORE, many of them believed. The truth to be believed is supernatural, and the evidence on which it is to be believed is of the same character. So saith the apostle, "Faith, while it is the offspring of the Spirit, cometh by *hearing,* and hearing cometh by the word of God." And to the same effect saith Peter, "Love one another with a pure heart fervently, *having been regenerated* not of corruptible seed, but incorruptible, *through the word of the living God,* which remaineth forever. But the word of the Lord (not *logos,* but *rema.*) remaineth forever. Now this is that *rema,* or word, which by the gospel is preached unto you."—[Macknight's Translation.]

Having occupied so much of this essay in exhibiting the necessity and use of the miraculous evidence, in order to rendering

credible a miraculous testimony or narrative, I shall not introduce the topic primarily designed for this number, reserving it for our next.

I would only add, as a concluding observation, and I place it by itself that it may be distinctly noted, viz. That no person ever has believed the gospel to the salvation of his soul, but in the same manner and upon the same evidence, that all who now believe, or who will hereafter believe to their salvation, do believe or will believe on the same evidence and in the same manner as they who believed after the Holy Spirit was given. The difference, in the most rigid criticism, betwixt *seeing* and *hearing*, never, in my judgment, affecting the truth of the proposition. The blind men who applied to Christ for cures, believed that he was able to cure them as strongly, on the same evidence and in the same manner as they who had the use of their eyes.

EDITOR.

* * *

PROPER USE OF THE SACRED WRITINGS.

THE following essay towards the proper use of the Holy Scriptures, is respectfully submitted to the readers of the *Christian Baptist*, by their humble servant in the truth,

THEOPHILUS.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. 17.

THIS is one of the many encomiums passed upon the sacred writings, which we meet with in the perusal of them; and a comprehensive one it is. It embraces the whole of the sacred canon, though it appears principally intended of the Old Testament Scriptures. [See the preceding context.] Nevertheless, as all that *we* call Holy Scripture is equally "given by inspiration of God," the above commendation will hold equally good of it *all*. It also appears to have been given for the same blissful end, viz. "to perfect the man of God." We find the appellation *"Man of God"* first given to Moses, afterwards to Samuel and David, and to many of the Old Testament prophets. It is also once given to Timothy, (1 Epis. vi. 11.) who is the only person to whom it is applied in the New Testament; in which it occurs but twice. In the place before us it is not restricted to Timothy, or any other, either personally or officially considered; but appears to designate the object of divine teaching—the student of the Holy Scriptures, that is, "the man *taught* of God" by the perusal and study of his word. In this sense we here take it. This we are *sure* is the end of the divine goodness in relation to all to whom it is sent. It is thus the Holy Scriptures stand recommended as "able to make us wise unto salvation, through faith which is in Christ Jesus."

The grand subject of inquiry is, Are the Scriptures, in and of themselves, independent of all external helps, able to do this?

The answer to this important question, together with their proper use, is the precise object of this essay; and we hope to make it evident to all concerned to know the truth, that the Holy Scriptures do, in and of themselves, independent of all external helps, possess a real intrinsic sufficiency to make the diligent student of them "wise unto salvation," "thoroughly furnished unto all good works."

To prevent mistakes, let it be clearly understood, that, by the independent and intrinsic sufficiency of the Holy Scriptures, we do not mean such a sufficiency as would, in the first instance, obviate the necessity of proper teaching. Teaching, in general, is indispensably necessary to mankind for every valuable purpose. We came into this world entirely and equally ignorant of every thing; therefore, we can know nothing without teaching of some kind or other. The child is first taught by experience that fire will burn; that a knife will cut, &c. and every particular art and science, how plain and rational soever, must be learned before we can know or practise it. Of course, language, which is the vocal and written medium of communication, or something equivalent to it, must be learned before we can communicate our ideas to each other. Again, the language of a particular science, with its proper object, must be acquired before we can become proficients in it. It is just so with the Holy Scriptures. It is not only necessary that we understand to speak and read our native language in general, through the medium of common teaching, for the common purposes of life; but if we would understand the Scriptures, we must be *taught* the Scriptures; not merely to read them as a common book, but as a book of divine revelation, given for a certain purpose—having terms and phrases peculiar to itself. Being thus properly introduced to the knowledge of the book, our attention called to its authority, its authenticity, its distinct and diversified subjects with their proper objects, its ultimate end, or the grand intention of the whole work, we are qualified to make the proper use of it, as a book written for our learning, in as far as teaching is concerned; we mean the teaching of the schools, or that preparatory teaching, to which every youth bred in a christian country is in justice entitled. This it appears was Timothy's privilege, as being descended of Jewish parents, so that "from a child he had known the Holy Scriptures," (of the Old Testament at least.) This he had of his grandmother Lois, and of his mother Eunice, according to the injunction, Deut. vi. 6-9. To the Jews the Old Testament presented itself immediately as the authentic record of the origin of their nation and of all things; of their religion and laws, &c. of the singular interpositions of God in their favor. It was, therefore, to them a most interesting book, plain and intelligible; it needed no comment nor explanation. Written originally in their own language, it appears to have been, at least for a long time, their only book. To them, therefore, it always presented itself in the proper point of view in

which it was to be considered. The series of events in the order of the narrative, from the beginning of Genesis to the end of Deuteronomy, was the natural and proper order in which the serious and attentive mind was to consider and contemplate the various things thus presented in succession. This book was also to be publicly read, at the appointed seasons, in the great solemnities of the nation. But we hear of no explanation, either allowed or attempted, for upwards of a thousand years, even to the days of Nehemiah, when explanation, in some measure, became necessary, the people having lost the purity of their native language during the seventy years captivity of the nation. There was, then, neither explanation nor comment upon the Jewish Scriptures for upwards of a thousand years; and what was done by Ezra and his companions at the time referred to, was merely accidental, owing to the reason already assigned. But are the Scriptures presented to us in the same, natural, easy, and obvious light? Are we taught to consider them as a plain and simple narrative of facts, divinely authenticated; namely, as a genuine and faithful record of what God did, and taught, and caused to be recorded by Moses and the prophets, by Christ and his apostles, for the instruction and salvation of mankind? And as such are we taught to consider the book, as it now presents itself to us, consisting of two grand and distinctive divisions, called the Old and New Testaments; the former as having for its immediate object the instruction of the Israelitish nation, or (according to modern style) of the Jews, containing the doctrine, laws, and institutes of their religion and government; the latter as having for its immediate object the instruction and salvation of mankind, by the knowledge, belief, and obedience of the Son of God—containing the doctrines, laws, and institutes of the christian religion? Are the successive generations of those called christians, we say, thus introduced to an acquaintance with the Holy Scriptures as they now appear amongst us in their complete and finished form? Are we thus successively taught to consider and understand them? Far otherwise. But *ought* we not? Who will say that we *ought* not? We fear there are *very many;* yea, a *great* majority among those that are called christians. Do not many forbid the common popular use of the Scriptures? They say it is a dangerous book in the hands of the common people—only fit for the learned —for the clergy. Do not others again, who differ from these, materially concur with them in the depreciation of the Holy Scriptures, considering them as a dead letter, as a sealed book, as scarcely intelligible; in short, as of no use, except to the clergy, or, at least, to the regenerate: whereas the most precious, important, and mysterious portions of those Holy Writings were, by a divine command, published to an ignorant and ungodly world. [See Matt. xxviii. 19. 20. Mark xvi. 15. 16. with 1 Tim. iii. 16. &c. &c.] These poor, ignorant, deluded people, certainly do not know that God has prepared and ordained his word to be

the only means of salvation amongst men, and, of course the exclusive means of regeneration. [Compare James i. 18. 1 Peter i. 23-25. with the above citations.] But do not the clergy of all denominations concur with the opinions under immediate consideration, else why attempt to expound or explain every portion, without exception? Why pretend to the necessity of a classical education to understand the Scriptures; or, in lieu thereof, to a kind of secondary inspiration?

But after all these pretensions, (to the manifest defamation of the Holy Scriptures,) may we not inquire what hurt can result from an acquaintance with the sayings and doings of God, or of man, recorded in the Holy Scriptures? Are the teachings and example of Jesus Christ and his apostles calculated to do injury? Again, is it not evident that the Scriptures, both of the Old and New Testaments, were, in the first instance, delivered to mixed multitudes of all descriptions; or, when Moses and the prophets, Christ and his apostles, addressed Jews and Gentiles in the words that are recorded, did they carry about with them learned interpreters to explain their sayings to the people? or did they ever suggest the need of such helps? How, then, has it come to pass, as at this day, that there are such an innumerable host of scripture interpreters, and such a universal acknowledgement of the almost indispensable necessity of such. The answer is obvious—the people are bewitched as formerly; (Gal. iii. 1. &c.) for from the beginning it was not so, as we have already seen. That a kind of teaching, peculiarly adapted to the subject, is necessary, at least to beginners, in order to a right understanding of the scriptures, has been granted. We might add that such a kind of teaching has become necessary, not only to beginners, but almost to every body in this dark and deluded age. The kind of teaching which we mean, however, is not the clerical teaching of our day. It aims at no more than a just analysis of the subject in order to the end proposed; namely, that the diligent student may be made "wise unto salvation, thoroughly furnished unto all good works;" for this intrinsic sufficiency the apostle asserts is in the Holy Scriptures, connecting the Old Testament with the New, as he manifestly does in the place alluded to, by adding, "through faith which is in Christ Jesus."

First, then, as to the analysis, let the student be duly informed concerning the character and design of this singular book; that it is a book of a sacred character, claiming God for its author, and having for its professed object or design the present and everlasting happiness of mankind; that it rests its claims upon the singularity of its contents, which are of *such* a nature, and *so* authenticated, that none but the God which it reveals could be the author of them. That it is the proper business of the student to advert both to its import and evidence, that he may clearly perceive both its meaning and authority; that the instructions it is designed to convey, in order to its professed object, resolve

themselves into the following comprehensive and important particulars, viz. the knowledge of the divine character; of the original and present character and condition of mankind in the sight of God; of the divine procedure towards mankind in their present guilty and wretched condition, for their effectual relief and deliverance; of their present duties and privileges; and of the future and everlasting destinies of the whole human race. That, for the attainment of those necessary and important points of information, the scriptures furnish us with historical records of the doings and sayings both of God and men; by a due attention to which, we may learn the characters of both. And here it should be observed, that there is no other way known to us, by which we may acquire the knowledge of any character, human or divine, but by words and deeds. Hence the necessity of a strict and studious attention to every item of the sacred records, in order to a particular and enlarged acquaintance with the character both of God and man—both of saint and sinner. Hence also the necessity of such faithful and authentic records. Moreover, the scriptures furnish us with prophetic declarations of things not seen as yet, by which we may learn the future destinies of mankind:—by *others,* that *have* been fulfilled, we have a certain proof of their divine original. They also furnish us with commands and examples, promises and threatenings, exhortations and dissuasives, religious ordinances and exercises, for our moral and religious instruction; that we may be happy in ourselves, enjoy social happiness one with another, and be ultimately happy in the complete and everlasting enjoyment of the favor and fellowship of God. Lastly, they present themselves to us under two grand divisions, called the Old and New Testaments; the former of which had for its proper and immediate object the instruction of the *Israelitish nation;* and contains the institutes of their religion and government: the latter has for its proper and immediate object the discipling of *all nations,* and the instructing of the discipled how they ought to walk, so as to please God, both in respect of religion and morals. Hence the Old Testament contains a complete exhibition of the Jewish religion—and the New Testament, that of the Christian.

With these, or similar instructions, let a *correct* translation of the Holy Scriptures be put into the hands of the rising generation successively, from age to age; and those who are able to read and understand correctly their native language, will be at no material loss for farther explanation. As for those that are so deficient that they cannot read and understand their native language, let the public and private reading of the scriptures, with frequent recurrence to the above analysis, supply the deficiency. If such a use of the Holy Scriptures, in connexion with the other appointed exercises of religion, public and private, does not answer the purpose of religious edification, we have reason to fear that nothing human wisdom can devise will have the desired effect.

It may here be objected, "If the Scriptures be so completely adapted to answer the gracious and blissful end for which they were given, independent of all explanation or comment, they must, of course, be exceedingly plain; and if so, what need of any preparatory instructions—of any peculiar teaching, or introductory analysis to direct our studies, or to prevent mistakes? Would it not be sufficient to put the book itself into our hands, at a proper period, in the ordinary course of our reading, without any kind of preface or introduction?"

To this we may justly reply, that, to convey the book in this manner, from hand to hand, from age to age, from one generation to another, would be next to impossible. Men are not accustomed to act so tacitly, and with such apparent indifference in things of high esteem—of great and acknowledged importance. Something, therefore, must and will be said; yea, in justice ought to be said, in relation to so invaluable a privilege. You will say, then, "Let it be called the Book of God—the Book of Life—the Holy Scriptures, or Sacred Records of the Old and New Covenants, Constitutions, or Dispensations; or by any other suitable and appropriate name: and, as such, be exhibited, read, and considered, without more ado." Granted; and what then? Will nothing more be said about it? Impossible. It must be read over, talked over, believed, obeyed, sung and prayed over; it must, therefore, necessarily be analysed. The mind will necessarily make distinctions in it; and, of course, make distinct uses of it, according to the variety of matter it presents to our consideration. The grand desideratum is, that the distinctions be just and natural; and that the proper, immediate, and ultimate design of every portion of it, be duly understood and realized. A just and correct analysis, such as has been attempted above, would, we presume, be of considerable advantage to the young student, especially for those important purposes. That the attentive and discerning mind, however, if unbiased with erroneous system, would ultimately come to a right understanding of the Holy Scriptures, independent of all preparatory instructions, is cheerfully granted; but it might not be until after a long time and many mistakes. As, therefore, much good and no hurt is likely to ensue from the plan proposed; as it casts no manner of reflection upon the Holy Scriptures, on account of obscurity; or in any wise prejudges the free and independent use of the student's intellect; and, at the same time, gives proper scope for the performance of a grateful and important duty: we think there can be no just objection brought against it. At all events, it appears the only kind of human teaching that is necessary to render the word plain and profitable to every one that feels disposed to profit by it; while, at the same time, it does not pretend to explain it, but merely to direct the attention of the reader to the various subjects and objects it presents to his consideration, that he may be led to distinguish and make the proper use of them.

It may be farther objected, that, to introduce the reading of the Holy Scriptures through the medium of such analysis, might be made subservient to sectarian views, and, of course, have a tendency to bias the mind of the student in favor of a particular sect. To this we may justly reply, that simple analysis, which is all we plead for, can have no tendency whatever to bias the mind of the student, in any department of science. What biassing tendency can be produced by acquainting him with the name and intention of his author, and by furnishing him with an index of the contents or arguments which the author exhibits in order to accomplish his object? To do merely so much as this, to excite the attention of the learner, and prepare his mind for forming a discreet and satisfactory judgment of the true import, relevancy, and tendency of the several items or arguments towards establishing a certain conclusion; so far from biassing his judgment in any respect, rather serves to put him upon his guard against mistake and deception. It can have no tendency, even in the first instance, to prejudice him in favor of the work. In short, it is doing him all the justice imaginable, in every respect. In putting a valuable work into his hand, it is calling him to the proper use of his talents, and at the same time rendering him all the just and necessary assistance that can be, in order to his reading it with profit, without so much as prejudicing him in its favor; that, by adverting to the import and evidence of every part, he may come to a just conclusion upon the whole. Had mankind been thus introduced to the Bible, at a proper age, without any farther comment, ever since christianity was established, and the sacred canon completed by the ministry of the apostles, we may fairly presume that things would have presented a very different aspect in the christian world. We should not have had so much *mere* educational faith, so many human traditions, such variety of sects, and so many shameful apostacies.

It will, perhaps, still be objected, that upon this plan of proceeding, the children of christians would have continued mere-non-descripts, till after they had become of age—were well educated—had studied the scriptures,—and formed a discreet and rational judgment upon the whole subject. In a word, till they became rational believers. To this we reply, with all firmness, without a moment's hesitation, it would *then be soon enough;* soon enough to assume a religious character, when rationally convinced of the truth and authenticity of the holy scriptures; of the true character of God; of the real character and condition of man; of the gracious procedure of God towards fallen man, for his effectual relief and deliverance; of his present duties and privileges, and future hopes. The profession of religion without a scriptural knowledge and certainty, we mean, a *divine* certainty, of these things, is indeed but little worth. It is a mere forced production; a premature assumption. It brings to mind the common adage about mamma's pet; "a man at twelve, and

a child all his days." This is too often the case with those premature professors. But at what age might such a proficiency in scriptural knowledge be rationally attained? We presume, that, under the proper means, it might be as early, as professions are commonly made; say, from the age of twelve to fifteen. It is no very uncommon thing, to find youths of this age good arithmeticians; yea, *many* tolerable good linguists. So far, then, as a competent proficiency in divine knowledge depends on age, there appears no forbidding consideration, if the proper means be used. Timothy, "from a *child* had known the holy scriptures." There is a proper course of divine or scriptural teaching adapted to every age, from the first dawnings of rationality. It is the province of every christian parent to judge of the capacity of his child, and to adapt his instructions accordingly. But there is a time, it may be about the age of ten, or shortly after, when the dutiful and intelligent christian parent may and ought to address his child to this effect: "My child, you have always seen me worship God both in my family and in the church. You have had the advantage of a religious education *so far* under my example and direction. The time is *now* come when you must begin to understand, to think, and act for yourself. I, and the church in which you have always seen me worship, have concurred in teaching you to read and understand the language of the holy scriptures. These are the sources of our religious belief and practice. These you must now begin to read and study for yourself. We believe them to be the word of God—we call them by that name. But this is not a sufficient reason that you should consider them to be so, unless you are convinced by the proper authority; that is, the authority of God himself, who affords the proper evidence to those that seek it. This evidence is the word itself. Search the scriptures, and you will find it there. If not there, it is no where to be found. Therefore, if you would find it, you *must* search the scriptures; you must *read* and *study* them with the *greatest* attention. They claim to be the word of God, and we consider them as such, because they make him known. God is known by his word and by his works, or by his sayings and doings: now the scriptures are professedly a record of both. By the names and attributes, the sayings and doings, they ascribe to him, we become acquainted with him; that is, we learn his character. And the very existence of such a record, is to *us itself,* a demonstrable evidence of the truth of it; But you must gradually and progressively acquaint *yourself* with those things, and thus form your own judgment. You will perceive, the Bible divides itself into two grand divisions; the former called the Old Testament, immediately addressed to the *Jews,* containing the institutes of *their* religion and government: the latter, called the New Testament, addressed to *all* nations, containing the history and gospel of Jesus Christ, and the institutes of the *christian* religion. It is with the latter, that we, as christians, have immediately to do. Its declarations concerning Christ, and the sal-

vation that is by him, constitute *our* faith, and the injunctions inculcated by his apostles upon individual believers, and upon the churches composed of such, constitute the rule of our duty. So *we* understand the scriptures, and so *we* have received them: but, for the divine authenticity of the *whole,* and the propriety of our *so* understanding them, you must judge for yourself by a careful and studious perusal, that you may come to know the truth upon its proper evidence; having this gracious promise upon record from the glorious and benevolent Author, that "they that seek him early shall find him." With such an address, and under the influence of such preparatory instructions, were the rising generation amongst professors of christianity seasonably introduced to the study of the holy scriptures, what happy consequences might be expected. How much more rational and scriptural such a procedure, than training them up in the dogmas of *any* party. Having first qualified them to read and understand the language of the scriptures, thus to commit and recommend to them the Word of God, as the means of their farther instruction, could certainly be productive of no bad consequences. Whereas, the neglect of this, or the contrary course, which is almost universally pursued, has a tendency to make sectarians, bigots, or enthusiasts, instead of rational, intelligent christians. For want of such a just and rational introduction to the scriptures, *when* a youth, what a loss of precious time and privilege has the writer of this essay experienced; though early introduced both to the reading and memorising of the sacred records! He remembers, with regret, the many years of his life spent in the possession of the Bible, without knowing the proper use and inestimable value of it. He was early taught, indeed, to consider it as the Word of God—as the alone head and source of all religious knowledge; but without any distinct view of that religious knowledge it was designed to communicate,—wherein it consisted,—or how it was to be ascertained: whether directly and immediately from the declarations of the book itself, or from the expositions and comments of men upon it:—what was the particular use and design of its distinct parts, and the ultimate object of the whole, in relation to religious attainment. In a word, whether he was to learn his religion directly and immediately from Moses and the prophets, or from Christ and his apostles:—whether he was to worship in the style and spirit of the ancient Jews, or of the believing Gentiles; or whether he was to join issue with both, and combine—the two religions into one, with some external and ritual distinctions: and how far such distinctions ought to be carried he was at a loss to conjecture, having no certain instructions how to determine. Like an unskilful traveller, who, accidently introduced into a strange and highly improved country, though every where presented with beautiful and interesting objects, yet, for want of an intelligent guide to direct his attention, knows not how to avail himself of them; so was the writer of this, and, as far as he knew, so were

all his acquaintance, in relation to the various, beautiful, and highly interesting objects presented to view on the sacred page. He knew not, for the most part, what to make of them;—could form no consistent apprehension of their scope and import;—or what that religion was they were designed to inculcate. He recollects that himself, for a time, with others of his acquaintance, took the bare reading of the scriptures to be religion;—at other times, the performance of what are called religious duties,—such as fasting, and prayer, and attending to social worship, &c. again, the holding of a certain system of religious opinions, supposed to be drawn *from,* and proved *by,* the scriptures. This last mistake, (for such the writer conceives it to be,) led into a vast field of controversy, of contention, and vain jangling; for great is the diversty of human opinions in religious matters; and high and positive are the claims and pretensions of the respective sectaries, whether ancient or modern. It was not, however, till after the better part of his life was spent in those mistakes, that he came to discern the peculiar character, scope, and import of the holy scriptures, and wherein that *real* religion consists, which they are designed to communicate; namely, that it consists in that knowledge of God and man; or of the divine and human character, which the holy scriptures throughout, taken from beginning to end, as a complete whole, distinctly and luminously inculcate; and which terminates practically in the faith and obedience of the gospel, blessing the mind with peace and comfort in God, through the mediation of Jesus Christ, and replenishing it with holy and virtuous dispositions both towards God and man. This religion manifests itself in a confessed and stedfast belief of all divine declarations, and in a manifest and persevering obedience to all divine ordinances and injunctions, according to the just and obvious import of the words and phrases in which they are delivered; which belief and obedience rests simply and solely upon the authority of God. Thus receiving and understanding the holy scriptures as a perfect and intelligible rule of faith and obedience, independent of all human interposition, the writer has, at length, found himself quite at home, under the immediate teaching of the GREAT TEACHER HIMSELF, and of his holy apostles and prophets. Thus brought home, and reconciled both to God and man, upon gospel principles, through the knowledge of the scriptures, after many wanderings, and the loss of much precious time and privilege, *merely,* as appears, for want of a proper and suitable introduction at first to the consideration of that sacred book, (for the writer was, to the best of his recollection, as religiously disposed forty years ago as he is at present,) he would, if possible, and *as far as possible,* prevent the same pernicious and unhappy consequences from accruing to others. This he begs leave to assure his readers, is his *sole* motive for calling attention to this important subject.

THEOPHILUS.

THE MOTHER CHURCH

IS, for once, taught by her daughters and grand children. But it is a lesson of no great difficulty. The first lesson which children learn, and the last thing which old men forget, is the value of money, as some Divine saith. The Roman Catholics of New York, as well as their brethren in Europe, have resolved that "the conversion of others to their holy religion cannot be effected without *priests.*" And we all know that money is essential to make priests, and to preserve them when made.

Ed. C. B.

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FROM "THE REFORMER" OF DECEMBER 1.

RESOLUTIONS, &c. OF THE ROMAN CATHOLICS, IN THE CITY OF NEW YORK.

Extracted from a pamphlet lately published.

"AT a meeting of the Roman Catholics of New York, held at St. Patrick's Cathedral, on Friday, the 15th of October, 1824—George Pardow, Esq. was called to the chair, and George Bowen, Esq. appointed secretary.

"Their chairman explained, in eloquent and pathetic language, the laudable purpose for which the meeting had been convened; and the following resolutions were proposed and unanimously adopted:—

"*Resolved,* That, as every sect and denomination of christians are endeavoring, *with their utmost might,* to make converts to their *own opinions,* it would be a shame and a disgrace on the members of the *One,* Holy, Catholic and Apostolic Church, were they found negligent in pointing out the PATH of truth, and the WAY of salvation.

"*Resolved,* That the conversion of others to our holy religion, cannot be effected without priests; for "how can they believe without a teacher;" and that at present they cannot be supported in some parts of this diocess, (the number of Catholics being so few) until the debts of our churches are paid.

"*Resolved therefore,* That it is the duty of each Catholic to make every honorable effort to cancel said debt, and enable his bishop to build churches in this city, and support priests in the country, by placing in his hands the *vast sum* of money which is now lavished in paying the interest of bonds and mortgages, with which our churches are at present incumbered.

"*Resolved,* That it is the opinion of this meeting, that, in order to effect this most desirable object, collectors should be appointed in each street, to raise funds, not only from Roman Catholics, but from all our fellow citizens of every denomination.

"*Resolved,* That the Right Rev. Dr. Connolly, our beloved bishop, who most justly possesses the confidence of all, and whose wisdom, piety, and zeal, have excited the admiration of

our fellow-citizens—whose conduct, manners, and example, recall to our minds what we have read of primitive simplicity in the history of the apostles of the earlier ages, be, and he is hereby appointed our general treasurer; and that the Rev. Michael O'Gorman, and the Rev. John Power, be, and are hereby appointed assistant treasurers.

"*Resolved*, That the names of each assistant treasurer, vice-treasurer, collector, or member, contributing the sum of 5 dollars on the first application, or 2 shillings a-month towards the liquidation of the debts of the churches, be registered on the books of St. Patrick's Cathedral.

"*Resolved*, That it be considered the duty of the collectors to raise as much money as possible from each member of the Catholic community, on their first application to them, and ascertain what they are willing to contribute weekly or monthly, for the same laudable purpose of cancelling the debts of the churches.

"*Resolved*, That the Right Rev. Dr. Connolly be respectfully requested to appoint some of his clergy to preach a sermon on the occasion, explaining the necessity of such measures, and the great advantages which must accrue therefrom to the Catholic religion; that a collection be made at said sermon.

"*Resolved*, That a general meeting of the Catholics of this city be convened on Sunday, the 17th inst. at 4 o'clock, P. M. and that the foregoing resolutions be submitted to them for their approval."

"At a general meeting of the Catholics of New York, held in St. Patrick's Cathedral, on Sunday, the 17th inst. George Pardow, Esq. was called to the chair, and George Bowen, Esq. appointed secretary. The resolutions of the 15th inst. being read, on motion, it was

"*Resolved unanimously*, That said resolutions be adopted as the resolutions of the Catholics of New York; and that it is a duty incumbent on each Catholic, to use every exertion in his power to accomplish the end proposed in the said resolutions.

"The Rev. M. O'Gorman then rose, and addressed the meeting in the following words, as nearly as we recollect.

"*Mr. Chairman*—It was not my intention to trespass on the time of this meeting, by any observations of my own. I would not have trespassed on this meeting, but your proceedings have excited all the feelings of my soul. I will—I must give expression to the joy which I feel. Yes! I am constrained to indulge in the *proudest feelings* which I ever before experienced. This day shall be accounted as the brightest of my existence—this moment as the happiest of my life. Yes! it is a proud, an auspicious, and a happy day—that day must be accounted a glorious and a happy day, on which I am witness of your zeal and intended liberality; but your zeal I never questioned—never doubted; though I might, perhaps, have reason to complain of

your former apathy, and my own diffidence. You know your religion to be divine—your faith is founded on a *rock;* the gates of hell cannot prevail against it. You were and are convinced, that, in order to insure its progress, you need not have recourse to the aid of calumny and misrepresentation—the arms of modern sects.* Your faith stands not in need of the support of such auxiliaries, for it is founded on the veracity of God—it is secured by the promises of his only begotten Son, and placed under the special protection of the Holy Spirit. You knew—you believed that your faith could not fail—and from this had arisen your *apathy* and *indifference.* You never took into consideration these memorable words of St. Paul, that "men could not believe without a teacher;" and for want of this consideration, whilst every sect and denomination were anxious to employ others to promulgate their *own opinions,* and make converts to their respective creeds, the Catholics, (to our shame be it said!) the Catholics alone were found negligent in diffusing the knowledge of truth, and announcing the glad tidings of salvation. Now you appear sensible of your neglect; and, from what I perceive, your atonement will be adequate to your omission," &c. &c.

"The collectors will be furnished with books on Monday, the 25th inst. and will commence collecting on Tuesday, the 26th; on which day contributors are earnestly requested to be in readiness to give their donations," &c.

[It appears, from the foregoing, that the Roman Catholics have caught the contagion of their Protestant neighbors, and are seized with the same rage for raising money to support priests and propagate their religion.]

Ed. Reformer.

* * *

FROM THE SAME.

"WORTHY OF IMITATION"

UNDER this head, we are told by our missionary prints, that "the children of Catskill have contributed 150 dollars to make *La Fayette* a Director for life of the American Bible Society." From the same source we learn that a "company of young ladies," at Richmond, Virginia, presented to him a certificate, announcing the fact that he was a member for life of the Bible Society of Virginia. The very next day, at the same place, we hear of his attending the *races,* and going to a *ball* in the evening. It is thus announced in the New York Gazette of November 4:—

"General La Fayette attended the Jockey Club Races at Richmond last Thursday. After the match race was decided, he sat down to a sumptuous repast, prepared by the members

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*Remember Mr. Greatrake.

of the Jockey Club, on which occasion a number of toasts were drank. In the evening he attended a ball at the Eagle Tavern, where there was a most brilliant assemblage of beauty. The company consisted of about 1500 ladies and gentlemen. The room was tastefully adorned."

We cannot perceive what possible good can result to the cause of religion, by dragging the General and other popular and distinguished characters, "by the hair of the head," into these clerical associations. Our missionary prints tell us "this is one of the *happiest* methods, which has yet been adopted, of testifying respect for the General's *character.*" On this subject the *Berean* remarks—

"The character of La Fayette is founded on his political and military career. As a religious man, or a "*Bible* christian," we have never heard him spoken of. In one of his communications, written some time ago, and lately published in the newspapers, he speaks of *Hume* and *Voltaire* as his closest *companions.* We do not perceive in this any thing to entitle him to a directorship in a Bible Society; and so far from being the "happiest method" of testifying "respect for the General's character," we should not be surprised if he were to take it as a *burlesque!* But this detestable species of priestcraft has in it the triple purpose of increasing the *funds of the clergy,* giving an eclat to their proceedings, and extending their influence. Beyond this, the General's character has no affinity nor connexion with the concern."

The disposition of General *La Fayette* appears to be mild and condescending, and hence he would not willingly give offence to any class of citizens. In the following letter, copied from the *London Examiner,* we have exhibited an opposite character—one whose mind must be of a more bold and independent cast, and who is less concerned about giving offence. The letter is said to have been written by Lord Orford to the Secretary of the Norwich Bible Society, in answer to an application made to him to become its President:—

"*Sir*—I am both surprised and annoyed by the contents of your letter—surprised, because my well known character should have exempted me from such an application; and annoyed, because it obliges me to have even this communication with you. I have long been addicted to the gaming table—I have lately taken to the turf—I fear I frequently blaspheme—but I have never distributed religious tracts. All this was well known to you and your Society; notwithstanding which, you think me a fit person for your President! God forgive your hypocrisy! I would rather live in the land of sinners than with such saints. I am, &c."

* * *

I HAVE just returned home from a tour of more than three months, and have only time, before the close of the present number, to inform the readers of this paper, that, like those who

say they have travelled in quest of knowledge, I have come home richly laden with intelligence derived from observation, conversation with many of the most intelligent and pious teachers of the christian religion, and from reflection on religious men and things of our own times. There is a great difference between sitting by the fire and reading the geography of a country, and travelling over its surface. We can read of mountains and hills, without the toil of climbing them; of rivers and morasses, without the perils of crossing them; of plains, fields, and meadows, without the pleasure of tasting their fragrance or feasting on the beauties of nature which they present to the eye of admiration. But in travelling it is all reality. The steep ascent must be with toil subdued. The desert must be traversed with patience and perseverance. The objects that salute the senses are not so fugitive as the characters on paper, which are soon left behind by the eye and mind of the reader. There is, moreover, a difference between words and things, which is easily apprehended by the most superficial observer. We can read of some tremendous battle, in which thousands have been slain, with less than half the emotion which we feel in seeing one man shot or gibbeted. This is a happy circumstance in the constitution of man, as respects temporal objects.

Owing to the character this work has assumed, I was necessarily called upon for explanations, presented with many interrogations, and drawn into many discussions. For more than two months my public speeches and private discussions and conversation on religious topics, averaged at least 5 hours *per diem*. That in so much speaking, and with so great a variety of character, talent, and information, I should not have profited much, would be rather strange. Of whatever advantage my tour has been to others, in these respects, it has doubtless been of much to me. The kingdom and dominion of the clergy, the necessity of a *restoration* of the ancient order of things, and the proper method of accomplishing it, have opened with greater clearness to my view.

I trust I shall be able to render this work much more interesting to the community than it has hitherto been. A greater variety will be given to its pages, as the necessity for long essays on subjects purely sentimental, will not, we anticipate, much longer exist.

* * *

IN many towns and neighborhoods in this Western World, it becomes necessary, in order to success in any business or profession, that a person profess some sectarian creed. In some places, it is true, that there is a majority of non-professors; amongst these a man without any creed may succeed. These situations are, however, comparatively few, and still becoming fewer. The only chance of success in most places for a non-professor of a sectarian creed, (and there are many who seem to understand

it,) is, to pay a tribute of respect, or a tribute of money, to the more powerful or more popular creed in his vicinity. Next to this, it behoves him to speak *"charitably"* of all. But wo awaits him who has so little policy as to profess no creed, and at the same time to speak disrespectfully of any or of all. *William Pedibus,* the shoemaker, lost the custom of all the Presbyterians in town, because he said that Parson Trim denied free agency. And *Thomas Vulcanus,* the blacksmith, never shod a Methodist's horse since the time he censured Elder Vox's sermon on the possibility of falling from grace. *John Paidogogus,* the free thinker, though an excellent teacher, lost the school of the village Romance, because his competitor, though of limited acquisitions and less talents, could say *"shibboleth."* The editor of the "Times" failed to continue his paper, more than six months, in the county of Knox, because of his editorial remarks on the avarice of a clergyman in his neighborhood, who sued at law, through the trustees of his congregation, three widows and four paupers, for seven and sixpence apiece. Having failed, and made his hegira to the county of Hopkins, he commenced with some encomiums on a sermon of the Rev. Bene Placit—his subscription list was speedily and greatly enlarged, and by frequenting three meeting houses in town in due succession, and by giving a little stipend to the three parsons in town, he has got rich by his editorial labors. The motto to his paper is very *appropos*: it reads, *"Experientia docet."* His former motto was, *"Principes non homines." Joannes Baptistus* lost an election to congress, because his rival, *John Melancthon,* was taken up by two Congregational Ministers. And the time was, in Western Pennsylvania, when the candidate taken up by the Presbyterian congregations, was carried over all opposition from superior talents, erudition, and fidelity. But since the father of the western Presbyterians failed to elect a governor for Pennsylvania by a single letter of recommendation, so marvellous as to exceed the power of faith, the congregational ticket scheme has been completely dropped.

In the agonizing struggle for the next President, it has been alleged by some that the wife of General Jackson is a pious Presbyterian, and some have been so bold as to say that the General himself either was, or was about to be a *ruling elder.* Mr. Adams, too, is a Congregational saint, as his friends say; but Messrs. Crawford and Clay are neither sanctified themselves, nor by their wives; and, see, how far they are behind. In fine, the sectarian creeds, according to their popularity, less or more, fill the chairs in the legislative halls of the states, and even threaten the seat of the chief magistrate of the United States. Synods, too, like the first Popes, have actually passed resolutions approbatory of the measures of government; thereby shewing the right, and reserving the power, to pass resolutions disapprobatory of the proceedings of government, when either their

temper or the times require it. Indeed, sectarian pride, ambition, and avarice threaten, evidently threaten the continuance of our present free and beneficent institutions.

But this is not all. Modern sectaries are so consolidating their energies and their influence, that in many of our towns and neighborhoods, when a young man gets himself a wife, he must either join some sect, or, at least, support one, if he intends to have bread and butter. Thus inducements are presented to hypocrisy, and men are forced into a profession which neither their judgment nor their inclination prompts them to, but which becomes necessary to success in their calling.

The clergy have ever been the greatest tyrants in every state, and at present they are, in every country in Europe, on the side of the oppressors of the people who trample on the rights of men. Nor are we to suppose that this is an accidental, but an essential characteristic of their assumptions. It is neither the air which they inhale, nor the soil on which they are supported, nor the government under which they live; but the spirit of their pretensions, which generates the hauteur, the ambition, and the love of sway, so generally conspicuous in their character. We know that there are some exceptions; but these only occur where the spirit of the man preponderates over the spirit of the system. It is by no means a marvellous thing to find individuals amongst the clergy exhibiting traits of character very opposite to the distinguishing features of the priesthood. While we cheerfully discriminate, let us cautiously, and with a jealous eye, observe their manŒuvres as a fraternity ever to be feared, but never to be trusted, especially as respects the affairs of this present world.

EDITOR.

* * *

CLERGY AND SALARIES.

IT has been decided in the Supreme Court of Connecticut, in the case of Whitney *vs.* the First Ecclesiastical Society of Brooklyn, that a religious society has no power to withdraw its support from a clergyman, settled by mutual consent; and that, if the clergyman *does not refuse* to discharge the duties of his office, no *mental* or bodily infirmity can deprive him of his stipulated salary. In other words, that when a religious society called a minister, his settlement, when no definite time was stipulated, *was a settlement for life*—and as the connexion was by mutual agreement, so also must its dissolution depend on the consent of *both* parties.

U. S. Gazette.

* * *

INCREASE OF ROMAN CATHOLICS.

THIRTY-FIVE years ago, the number of Roman Catholics in England was 69,376; but, by a statement published six years since, they had increased to half a million. In 1781 there were

but three Roman Catholic schools of any note in England; at present there are more than fifty. *Late paper.*

* * *

The following advertisement was forwarded for the *Christian Baptist,* by *Bishop Philips,* of Cadiz, Ohio.

ADVERTISEMENT.

LET all christian churches beware of a man by the name of *THOMAS T. COUNCEIL,* sometimes calling himself a Baptist preacher—a man suited to the times, as many moderns are. He is about the age of 50, fair complexion, about 5 feet 6 inches high, impudent in his manners, given to intoxication, extremely solicitous for food for himself and horse, always railing against the tenets and proceeding of *Alexander Campbell,* and very urgent in soliciting collections. He has forged credentials in the name of Messrs. Frey, Wheeler, Luse, and Brownfield, the latter of which gentlemen certifies as follows:—

"To all whom it may concern.

"I HEREBY CERTIFY, That, to my knowledge, I never saw a man by the name of *Counceil,* that has been passing himself as a missionary in the neighborhood of St. Clairsville; and his receiving any kind of credentials from me, is a black, nefarious falsehood. Given under my hand at Uniontown, November 5, 1824.

"W. BROWNFIELD."

I could wish, for the truth's sake, that all railers against, and calumniators of, the above mentioned tenets, were as easily detected. *Ed. C. B.*

* * *

No. 7 MONDAY, FEB. 7, 1825. VOL. II.

ESSAYS
ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

NO. VII.

IN the preceding essays upon this subject, we have, as far as the limits of this work admitted, glanced at the outlines of those grand and benevolent displays of the Spirit of God, afforded in the revelation and confirmation of the christian religion. His multiform and splendid distributions as the *Spirit of Wisdom* and the *Spirit of Power* to the holy apostles, and to many of the first converts to the christian faith, in the introduction of the christian age, have just been noticed.

As the *Spirit of Wisdom,* he bestowed those gifts of wisdom, of the word of knowledge, of prophecy, and of tongues, to the ambassadors of Messiah, to qualify them to reveal, in words adapted to every ear, the character and achievements of *God's only Son,* and the benevolent purposes of the Father, through him, towards the human race. As the *Spirit of Power,* he clothed them with all those magnificent gifts of power over the bodies

of men, by which they were always able to prove their mission and demonstrate their authority as the plenipotentiaries of the Son of God. What remains is to notice, with the same brevity, what the scriptures teach us of him as the *Spirit of all Goodness.* The apostle saith, "The fruit of the Spirit is in all *goodness,* and righteousness, and truth." This fruit, on another occasion, he particularizes thus: "The *fruit* of the Spirit is love, joy, peace, long suffering, gentleness, goodness, **fidelity,* meekness, temperance."

While his distributions, as the *Spirit of Wisdom and of Power,* were confined to the apostolic age, and to only a portion of the saints that lived in that age, his influences, as the *Spirit of all Goodness,* were *felt* and *realized* by *all* the primitive saints, and are *now* felt by all the subjects of the *new reign,* or by *all* the citizens of that *new* kingdom which the God of Heaven *set up* in the reign of the Cesars. The citizens of this kingdom, which commenced on the literal Mount Zion, and which will extend to all nations, tribes, and tongues, have ever experienced, and will, to the end of time experience, the influences of this Spirit, as the Spirit of all goodness, righteousness, and truth. The full development of these influences requires us to take a brief view of the Old Covenant and the New, or of the *Letter* and the *Spirit.*

Whatever illuminations were enjoyed by, and whatever prospective views were communicated to, the ancient saints and Jewish prophets, respecting the christian age, one thing is certain, that the Old, or Sinaitic Covenant, was *a covenant of letter,* and not *a covenant of spirit.* It is equally certain and obvious that the Jewish church, with all its privileges, had but the shadows of good things to come; that their condition was as different from ours as *flesh* and *spirit;* and their *rank* as unlike ours, as that of *servants* and *sons.* We are authorized in speaking thus by no less a personage than that distinguished Jew and great apostle to the Gentiles—*Paul.* He represents the Jews as being *in the flesh* while under the law, or *covenant of letter,* and the christians as being *in the spirit,* as under the gospel, or *covenant of spirit.* He speaks of the service of the Jews as a service in *"the oldness of the letter,"* and of the christians, as a service *"in newness of spirit."* He speaks of the Jews while under the *covenant of letter,* as in the bondage of slaves and possessed of the spirit of servants; but when in the *covenant of spirit,* as being the sons of God and possessed of the spirit of adoption—"not having a second time received the spirit of bondage, but as having received the spirit of adoption, crying, as new-born babes, *Abba,* Father." Wherefore, he argues, the believing Jews are *no longer servants,* but raised to the rank of sons.

There are three passages in the writings of Paul to which we will at present refer in illustration of these two covenants. The first is in his Epistle to the Romans, chap. vii. "For when we were

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**Macknight's Translation.*

in the flesh, the sinful passions which we had under the law wrought effectually in our members to bring forth fruit unto death. But now we are loosed from the law, having died in that by which we were tied; so that we ought to serve in newness of the Spirit, and not in oldness of the letter." So the apostle represents the state of the Jews—first under the covenant of letter, and again under the covenant of spirit. The bondage and fear of the first covenant forms a perfect contrast to the liberty and confidence of the worshippers under the second. As we have given this passage in Macknight's translation, we shall also give it in Thompson's for the comparison of our readers—"For when we were in the flesh and sinful passions which subsisted under the law exerted their energy in our members to bring forth fruit to death; but we are now set free from the law by the death of that by which we were holden, so that we may serve with a new spirit and not by the old letter."

The second passage to which we shall refer, is 2d Cor. iii.—In this chapter the apostle contrasts the two covenants, the manner of introduction or establishment of each, and the tendency and result of each. The covenants he contrasts by calling the law or old covenant the *covenant of letter,* and the *new,* or second covenant, the *covenant of spirit.* The literal and correct translation of the 6th verse makes this manifest. The apostle says of himself and his associate apostles, "Our sufficiency is of God, who hath qualified *us* [apostles] to be ministers of a *new* covenant, not of letter, but of spirit. Not a new covenant of letter, but a new covenant of spirit, then, was *ministered,* or introduced and established by the apostles. The reason of the introduction and establishment of a new covenant of spirit the apostle gives by contrasting the tendency of each; for, adds he, *the letter* killeth, but the *spirit* giveth life. The tendency of the first, or Sinaitic Covenant, was to condemnation and death. The tendency of the New Covenant or Testament* is to justification and life. The apostle next and chiefly contrasts the manner of the introduction of each, called the *ministration.* In strict propriety of speech he does not call the one the *ministration of death,* nor the other *ministration of spirit;* but he speaks designedly and particularly of the manner in which they were ministered or introduced; that is, the manner in which *the letter* and *the spirit,* the law and the gospel were introduced. These things premised, and the passage is plain and instructive in the highest degree. Now, says he, if the manner of introducing the letter which ends in death, that letter *"of death, engraven in stones"* was attended with glory, shall not the manner of introducing [by us apostles] the Spirit be much more attended with glory. Nothing could be more natural, when the apostle had called himself a minister, and while he was defending his mission, than to call the service

The terms covenant and testament are both the rendering of one and the same term in the original. Where we have testament and covenant the Greeks had one word, viz. diatheks.

which he was called to perform, a ministry, or *ministration*. After being so diffuse in these remarks, we shall now briefly give the sense of the whole passage, varying the terms for the sake of clearness. He hath qualified us apostles with suitable and splendid miraculous powers to introduce a *new covenant*—not of letter, but of spirit. For the covenant of letter issued in death, but the covenant of spirit issues in life. Now if a covenant of pure letter, written and engraven on stones, and which issued in death, was introduced by Moses from God with considerable glory, so that it shone in the face of Moses who introduced it, shall not the introduction of a covenant of spirit from God, by us apostles, which issues in life, be attended with greater glory, inasmuch as spirit is superior to letter, and life more desirable than death. I say—if the introduction of that letter which immediately began to work condemnation, was attended with glory, much more doth, in the present time, the introduction of that spirit which puts men in the enjoyment of righteousness, abound in glory. For, again, if that which was only of temporary duration was introduced with glorious accompaniments, much more shall the introduction of this, which is to be permanent, be attended with miraculous accompaniments, incomparably more glorious. Let it be noted that in varying the terms we are not translating; but giving the ideas in other terms for the sake of perspicuity; and let it be remembered that the terms *letter* and *spirit* denote the law and gospel, of which the apostle speaks, and above all, that the design of the apostle in this chapter was to vindicate his *official* character, as one called and qualified to introduce the spirit or new covenant.

We hasten to the third reference, which is designed to illustrate the two former. It is Heb. viii. The apostles were the *ministers* of the new covenant or the persons to whom the service of introducing it was committed, but Jesus is the mediator of it—for *the grace* came by Jesus Christ. Now then, says the apostle, he hath more noble services allotted to him, inasmuch as he is the mediator of a *better* covenant, [not a mediator of the old one] which is established on *better* promises, [than the old one.] For if the first covenant had been *faultless* [but it was not, because it was *letter* engraven on stones,] there would have been no occasion for a second; for finding fault with them, [who had the *letter*, which made them faulty by condemning them] he saith—by Jeremiah a Jewish prophet,—"Behold, days are coming, saith the Lord, when I will make a *new* covenant [not of letter but of spirit] with the house of Israel and the house of Judah—Not such a covenant [of letter] as I made with their fathers on the day when I took them by the hand to lead them out of Egypt (when at Sinai) because they did not abide by that covenant (of letter) of mine; therefore I took no care of them, saith the Lord, (but gave them up to their enemies.) This is the covenant I will make with the house of Israel, after these days, (for *the letter* was to be temporary) saith the Lord,

I will put *my* laws *into their mind* (without letters on stone) and write them *upon* their hearts, (not by letter but by *spirit,*) and I will be to them a God and they shall be to me a people. And they shall not (as the people under the letter) teach every man his neighbor, and every man his brother, saying (*according to the letter,*) Know the Lord, for all shall know me (under this covenant of spirit) from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." By saying A NEW COVENANT, God hath made the former *old.* "Now that (*old covenant of letter*) which decayeth and waxeth old, is *ready to vanish.*"—Macknight and Thompson.

We here see the new covenant is called *spirit,* and the old one *letter.* In the former a letter was presented to the eye, but in the latter it is written on the heart. The tables of the old covenant were marble—the tables of the new covenant are the spirit or mind of man. The letter when engraved upon the marble was as cold and as dead as the marble itself—the gospel, when believed or engraven on the heart, inspires a spirit as active and powerful as the spirit on which it is written. The old covenant left its subjects *in the flesh* where it found them. The *letter* addressed them as men in the flesh, and the covenant when first promulged was marked in the flesh of the subjects by a bloody excision. Neither righteousness nor eternal life was enjoyed by it. The saints under it were saved by the provision of a better covenant. The apostle said if any man might have confidence under that covenant, or *in the flesh,* he might have had more; and then tells that he was "circumcised the eighth day," &c.—and that "touching the righteousness that was in the law he was blameless;" yet he counted all the privileges he had *in the letter* as nothing, in comparison of the knowledge of Christ. Christians are told by the same instructor, that they "are not in the flesh, but in the spirit; not under the law, but under grace." All the religious institutions under the *letter* terminated in the flesh. They sanctified and purified only as respected the flesh, and could never make them that came unto them perfect as pertaineth to the conscience.

The new covenant is, then, fitly called *a covenant of spirit,* because it respected not the flesh, but the mind of man, and because it is consummated by the spirit of God. There are, it is true, *written words* in the book of the New Testament, as there are *written words* in the book of the law. *But there is a* MORAL *fitness in the words of the* NEW *to be the medium of the inspiration of the Holy Spirit, as the Spirit of all goodness, righteousness, and truth, as there was a* MORAL *fitness in the engraven words of the former, to be the medium of the inspiration of a spirit of bondage, fear and dread.** There is a *natural* fitness in the pen in my hand to form letters on paper, but there is no

*This will be further developed in our next essay on this subject.

natural fitness in it to cut down trees. Again, there is a natural fitness in an axe to cut down trees, but no natural fitness in it to answer the purposes of a pen. The exhibition of those attributes of the Deity, which the letter or law presented to them in the flesh, was, in like manner, *morally* fitted to produce guilt, and fear, and bondage. Just so, the exhibition of the inexpressible love, mercy, and condescension of God in the gospel, concerning his Son, is morally fitted to produce peace, love and joy in the minds of those who apprehend it.

In a word, the covenant of letter could not inspire men with the spirit of sons. It demanded what it did not impart strength to yield. It presented a perfect rule, but left the heart unable to conform to its requisitions. The more clearly a Jew understood it, the less comfort he derived from it. It filled his heart with the spirit of bondage, and issued in condemnation and death. Moreover, the law entered that the offence might abound; and it was added to the promise of the inheritance, because of transgression, till the Seed should come. But the new covenant developes that love which is morally adapted to inspire the spirit of adoption. It makes sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying *Abba,* Father.

Thus far we have viewed the old covenant and the new, with a reference to the developement of the influences of the Holy Spirit, as the spirit of goodness, righteousness, and truth in the hearts of the faithful. We have merely noticed the means which God has employed, that his spirit might dwell in his church as in a temple. Submitting these remarks to the consideration of our readers, we shall postpone further remarks on this subject till our next.

EDITOR.

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A RESTORATION OF THE ANCIENT ORDER OF THINGS.

NO. I.

Extract from the Minutes of the Baptist Missionary Association of Kentucky, began and held at the Town-Fork Meeting-House, in Fayette county, on Saturday, the 11th September, 1824.

"THE next meeting of this association will be in the first Baptist meeting-house in Lexington, on the 30th of July next, which will be on the *fifth* Saturday of that month, at 11 o'clock, A.M.

"It is proposed also to have a meeting of all the Baptist preachers who can attend, on Friday, the day preceding the meeting of the association, at 11 o'clock, A.M. at the same place, for the purpose of *a general conference* on the state of religion, and on the subject of reform. All the ministers of the gospel in the Baptist denomination, favorable to these objects, are in-

vited to attend, and, in the spirit of christian love, by mutual counsel, influence, and exertion, according to the gospel, to aid in advancing the cause of piety in our state.

"*It is obvious to the most superficial observer, who is at all acquainted with the state of christianity and of the church of the New Testament, that much, very much is wanting, to bring the christianity and the church of the present day up to that standard—In what this deficiency consists, and how it is to be remedied, or whether it can be remedied at all, are the points to be discovered and determined.* In the deliberations intended, it is designed to take these subjects into serious consideration, and to report the result by way of suggestion and advisement to the Baptist christian community, and to the churches to which the members of the meeting may particularly belong. We know very well that nothing can be done *right* which is not done according to the gospel, or done *effectually* which is not done by the authority, and accompanied by the blessing of God. While God must do the work, we desire to know, and to acquiesce in his manner of doing it, and submissively to concur and obediently to go along with it."

The sentences we have *italicised* in the preceding extract, are sentences of no ordinary import. The first of them declares a truth as evident as a sunbeam in a cell, to all who have eyes to see. The second presents a subject of inquiry of paramount importance to all who expect to stand before the son of God in judgment. It affords us no common pleasure to see christians awaking from their lethargic repose to the consideration of such subjects. That the fact should be acknowledged and lamented, that VERY MUCH IS WANTING TO BRING THE CHRISTIANITY AND THE CHURCH OF THE PRESENT DAY UP TO THE NEW TESTAMENT STANDARD amongst a people so intelligent, so respectable in numbers, and so influential, as the Baptist society in Kentucky; and that leaders of that community, so erudite, so pious, and so influential, should call upon their brethren to lay these things to heart, and to prepare themselves to make an effort towards reform, we hail as a most auspicious event.

As I feel deeply interested in every effort that is made, either amongst the Baptist or Paido-Baptist societies, for the avowed object of reform, and as this subject has become familiar to my mind, from much reflection and a good deal of reading, I trust I shall not be considered as obtrusive in presenting a few remarks on the above extract, or rather in presenting certain thoughts, a favorable opportunity for which it presents.

Since the great *apostacy*, foretold and depicted by the holy apostles, attained to manhood's prime, or rather reached the awful climacteric, many *reformations* in religion have been attempted; some on a large and others on a more restricted scale. The page of history and the experience of the present generation concur in evincing that, *if any of those reformations began*

in the spirit, they have ended in the flesh. This, indeed, may be as true of the reformers themselves as of their reformations. I believe, at the same time, that the reformers have themselves been benefactors, and their reformations benefits to mankind. I do cheerfully acknowledge, that all they who have been reputed reformers, have been our benefactors, and that we are all indebted to them in our political and religious capacities for their labors. Because they have not done every thing which they might have done, or which they ought to have done, we should not withhold the meed of thanks for what they have done. Although two systems of religion both end in the flesh, the one may be greatly preferable to the other. This will appear evident when it is considered that, amongst religious persecutors, some are more exorable and lenient than others. Now, if there should be two systems of religion that both lead to persecution and issue in it, that one which carries its rage no farther than to the prison and the whipping post, is greatly to be preferred to that which leads to the torturing wheel and to the faggot. The reason of this is very obvious, for most men would rather be whipped than burned for their religion. In other respects there are differences, which are illustrated by the preceding.

Those reformers are not most deserving of our thanks which stand highest and most celebrated in the annals of reformations. We owe more to John Wickliffe than to Martin Luther, and more perhaps, to Peter Bruys than to John Calvin. The world is more indebted to Christopher Columbus than to Americus Vespusius, yet the latter supplanted the former in his well earned fame. So it has been amongst religious reformers. The success of every enterprize gives eclat to it. As great and as good men as George Washington have been hung or beheaded for treason.

The reformations most celebrated in the world are those which have departed the least from the systems they professed to reform. Hence, we have been often told that there is but a paper wall between England and Rome. The church of England, with king Henry or George IV as her head, though a celebrated reformation, has made but a few and very short strides from her mother, the church of Rome, with the pope at her head. So sensible of this are the good members of the reformed church of England, that they yet give to their king the title of *"Defender of the Faith,"* although the title was first given him by the pope for defending his faith. The reformation of the church of England, effected by Mr. Wesley, which issued in Episcopal Methodism, has entailed the same clerical dominion over that zealous people, which their forefathers complained of in the hierarchies of England and Rome. And not in England only does this dominion exist, but even in these United States, of all regions of the earth the most unfriendly to a religious monarchy, or even a religious oligarchy. The question remains yet to be decided, whether a *conference* of Methodistic clergy, with

its bishop in its chair, and laity at home, is any reformation at all from a *conclave* of English prelates, headed by a metropolitan or an archbishop. It is even uncertain whether the Methodistic discipline has led more people to heaven, or made them happier on earth, than the rubric or liturgy of England.

All the famous reformations in history have rather been reformations of creeds and of clergy, than of religion. Since the New Testament was finished, it is fairly to be presumed that there cannot be any reformation of religion, properly so called. Though called reformations of religion, they have always left religion where it was. I do not think that king Henry was a whit more religious when he proclaimed himself head of the church of England, than when writing against Luther on the seven sacraments, as a true son of the church of Rome. It is even questionable whether Luther himself, the Elector of Saxony, the Marquis of Brandenburg, the Duke of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, were more religious men when they signed the Augsburg *Confession of Faith,* than when they formerly repeated their *Ave Maria.*

Human creeds may be reformed and re-reformed, and be erroneous still, like their authors; but the inspired creed needs no reformation, being, like its author, infallible. The clergy, too, may be reformed from papistical opinions, grimaces, tricks, and dresses, to Protestant opinions and ceremonies; Protestant clergy may be reformed from Protestant to Presbyterial metaphysics and forms; and Presbyterian clargy may be reformed to Independency, and yet the Pope remain in their heart. They are clergy still—and still in need of reformation. Archbishop Laud and Lawrence Greatrake are both clergymen, though of different dimensions. The spirit of the latter is as lordly and as pontifical as that of the former, though his arm and his gown are shorter. The moschetto is an animal of the same genus with the hornet, though the bite of the former is not so powerful as the sting of the latter. A creed, too, that is formed in Geneva or in London, is as *human* as one formed in Rome or Constantinople. They have all given employment to taxgatherers, jail-keepers, and grave-diggers.

All reformations in religious opinions and speculations have been fated like the fashions in apparel. They have lived, and died, and revived, and died again. As apparel has been the badge of rank, so have opinions been the badge of parties, and the cause of their rise and continuance. The green and orange ribbon, as well as the blue stocking, have been as useful and as honorable to those that have worn them, as those opinions were to the possessors, which have been the shibboleths of religious parties.

Human systems, whether of philosophy or of religion, are proper subjects of reformation; but christianity cannot be reformed. Every attempt to reform christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly

bodies—unprofitable and vain. In a word we have had reformations enough. The very name has become as offensive as the term *"Revolution"* in France.

A RESTORATION *of the ancient order of things* is all that is necessary to the happiness and usefulness of christians. No attempt "to reform the doctrine, discipline and government of the church," (a phrase too long in use,) can promise a better result that those which have been attempted and languished unto death. We are glad to see, in the above extract, that the thing proposed, is to bring the christianity and the church of the present day up to the standard of the New Testament. This is in substance, though in other terms, what we contend for. To bring the societies of christians *up* to the New Testament, is just to bring the disciples, individually and collectively, to walk in the faith, and in the commandments of the Lord and Saviour, as presented in that blessed volume; and this is to *restore* the ancient order of things. Celebrated as the *era of Reformation* is, we doubt not but that the *era of Restoration* will as far transcend it in importance and fame, through the long and blissful Millennium, as the New Testament transcends in simplicity, beauty, excellency, and majesty, the dogmas and notions of the creed of Westminster and the canons of the Assembly's Digest. Just in so far as the ancient order of things, or the religion of the New Testament, is restored, just so far has the Millennium commenced, and so far has its blessings been enjoyed. For, to the end of time, we shall have no other revelation of the Spirit, no other New Testament, no other Saviour, and no other religion than we now have, when we understand, believe, and practise the doctrine of Christ delivered unto us by his apostles.

EDITOR.

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A PRESBYTERIAN UNIVERSITY AT DANVILLE, KY.!!

A BILL has been before the legislature of Kentucky for the incorporation of a University at Danville, 32 miles from Lexington, the seat of the Transylvania University; and for vesting the whole institution, its government, and control, in the Presbyterian synod of Kentucky, not only till the Millennium commence, but *for ever*. We have not yet understood the fate of this bill. We saw an unusual assemblage of the clergy of this synod at Frankfort, in November last; at which time the reverend members of the synod were sweetly and gently opening the way for the introduction of the above bill. I not only hope, but I believe that the legislature of Kentucky understands the principles of republican government, of civil and religious liberty, better than to create or incorporate Universities, and then to give them into the hands of any number of clergy, how intelligent and virtuous soever, for the purpose of subordinating them to a religious aristocracy. If the synod of Kentucky stand in need of a college *de propaganda fide* for the propagation of their religion, let them build and endow it themselves. To solicit

the legislature to incorporate and to endow a University, and to give the control of it to a body of divines, is a very plain way of telling the public, that they intend to manage it for their own purposes, and not for state purposes. If the legislature, in their wisdom, think that it is necessary to incorporate and endow another University in the state, it must be either for the *religious* or *literary* interest of the state. If the *literary* interests of the state require it, why vest the control of it in an aspiring ecclesiastical body? Why endow, or even invest with corporate powers, a seminary, for the advancement of classical and scientific knowledge in the state, and then give it exclusively to one religious establishment to convert it into an engine for their own sinister purposes—I say *sinister,* for their purposes are not the same as the purposes of the state in erecting an institution merely for literary objects.

But if, on the other hypothesis, the legislature deem it expedient to erect, incorporate, or endow a literary institution for the religious interests of the state; why then give a preference to any one religious party, as there is no state religion in Kentucky? If the legislature incorporate a University for creating priests, let all the religious sects in Kentucky, who desire to have priests manufactured in modern style, have a *fair,* that is, an equal chance of participating in its advantages. I think that all the priests should have an equal chance. But, perhaps, it may be thought expedient to have a few high priests in the state: if so, then, do not give the control of the University to the Presbyterian synod, for they stand in the least need of it, inasmuch as they are pretty generally high priests already. I do not know that the Presbyterian synod have any stronger claims upon the people's money, or the time and powers of the legislature, than any other good citizen of the state. Why, then, take them by the hand, and aid and abet them in any sectarian project?

But, as I said before, if the literary interests of the state require the incorporation and the consequent endowment (for to give birth to an institution of this kind, and not to feed, and cherish, and nurse it, would be cruel!!) of another University, let the state retain, in its own control, the management of it, and entrust it not in the hands of a would-be *religious nobility.* Knowing, however, that the legislature will act (or perhaps have already acted) as in their wisdom they think most conducive to the public weal, we shall only take a peep into the spirit of the synod in urging this matter.

What sort of a spirit do they exhibit in this effort? What moved them to solicit such a favor for themselves, to the exclusion of all other christian sects? I see in them the spirit of the two sons of Zebedee. They beg for the highest places in the kingdom. They obsequiously approach the legislature of Kentucky, and pray them to grant that their sons may sit at their right hand in their dominion and rule. I trust the legislature will feel the same indignation at their request, as the other

disciples felt at the request of the two brethren, headed by their old mother. How like the spirit of circumcision, and of the commonwealth of Israel, is the spirit of the synod! They will yet be the circumcision, to whom pertain the oracles, the covenants, and the colleges! How modest their requests, and how benevolent and humble too! Let us have the high places in the land, for we deserve them better than other sects; we can make a better use of them; we are up—we wish to be higher, and to see our brethren among the vulgus. We want the throne—we know how to wield the sceptre; for we were born to rule, and other religious sectaries to obey. We are no friends to equal rights and immunities—we would rather have *peculiar* rights and privileges ourselves.

Yes, say the spirit of the synod, I have always been the pampered child in my mother's house; I cannot live like the other children of the family. I was never used to make my living by the Bible and common sense; no, I have been fed, and nursed, and strengthened by good Latin, and Greek, and science. My brothers and sisters are hardy fellows; they can maintain themselves, or endure hardships. I have never been accustomed to such homely fare. Let them stand aloof, for I am holier than they. I am Jacob—they are Esau. Let them go and dwell in Mount Seir—I shall dwell in the goodly land, and must have the excellency. Yea, I am Joseph whom his father loved. I have always worn the variegated coat; and in former times ruled Egypt. Yes, I am that Joseph to whom his brethren bowed; that Joseph who taxed the Egyptians and mortgaged their lands to Pharaoh. Why, then, refuse me the throne, seeing I have so long sat thereon, and so long sworn by the life of Pharaoh? Ye princes of Egypt, ye rulers and senators of the land, withhold not from me my rights and my honors. Bless me with your smiles and your money, and I will bless you with my prayers. Yea, I will pray for your long life, and in the days of famine you shall not starve; for I will give you goodly portions; indeed ye shall be as Benjamin mine own brother: and a portion like that of Benjamin's shall be yours. But if ye will not exalt me now in my humiliation, the Philistine shall come upon you; yea, the Philistines from Philistina—and your wives and your *little ones** shall be for a prey to them that hate you.

Such is the language of the spirit of this synod, which would rather reign in Danville than serve in Transylvania. I hope the legislature have admonished them to go home and study their religion a little better, and to endeavor to exhibit that humility and benevolence to all, which ought, at least, to have some appearance in their character, and, at the same time, have told them, it is not theirs to grant the sovreignty to them, rather than to others equally worthy, though not quite so clamorous as they.

EDITOR.

**Shall grow up unbaptized Pagans.*

OATH OF ALLEGIANCE TO THE SECEDER CLERGY.
Or
TO THE PRINCIPLES OF THE ASSOCIATE SYNOD OF NORTH AMERICA

WITHIN a few months past, some of the congregations of Seceders, or, as they call themselves, the Associate Presbytery of Pennsylvania, have been swearing loyalty to their opinions and their clergy. This is the consummation of priestcraft, and an awful lesson to their contemporaries, of the tremendous length to which an infatuated people may be led by the nose by a cunningly zealous and aspiring priesthood. Some of them, no doubt, conscientious too; for those that count their beads, and say prayers to St. Andrew, and the Holy Virgin, and kill heretics, are conscientious too. I have heard men swear most profanely, and in the same breath pray to God to forgive them. But really that, in the United States of North America. In the autumn of 1824, a congregation should be found so priest-ridden, as it appears most of these congregations are, is, to me, a phenomenon. From eighty to one hundred members of one of these congregations, in this vicinity, a few weeks ago swore as follows:—

"We do, with OUR HANDS LIFTED UP to the MOST HIGH GOD, hereby profess, and, before God, angels, and men, solemnly declare, that we desire to give glory to the Lord, by believing with our heart, confessing with the mouth, and subscribing with the hand, that in him we have righteousness and strength. We avouch the Lord to be our GOD; and in the strength of his promised grace, we PROMISE and SWEAR, by the great and holy name of the LORD OUR GOD, that we shall unfeignedly endeavor to walk in his ways, to keep his commandments, and to hearken to his voice, in love to him who hath delivered us out of the hand of our enemies; and to serve him without fear, in holiness and righteousness before him all the days of our life.

"And seeing many at this time in a state of progressive apostacy from the cause and testimony of JESUS CHRIST, and many snares are laid to draw us after them; though sensible that we are in ourselves as liable to go astray as any, yet, entreating the Lord to hold up our goings in his paths, that our footsteps slip not, and trusting that through his mercy we shall not be moved for ever, we do *solemnly* ENGAGE before him that liveth for ever and ever, that in every place where we may in providence be called to reside, and during all the days of our life, we shall continue steadfast in the faith, profession, and obedience of the true REFORMED RELIGION, in DOCTRINE, WORSHIP, PRESBYTERIAL CHURCH GOVERNMENT and DISCIPLINE, as the same is held forth in the word of God, and received in this church, and testified for by it, against the manifold errors and latitudinarian schemes prevailing in the United States of North America."

Now let it be noted that all this parade of words of solemn sound and awful moment, interspersed through this long oath,

an extract of which has been given, and all the other clauses of this solemn oath are merely subservient to this one point, viz. "WE SOLEMNLY ENGAGE [their hands at the same time lifted up to heaven] *before Him that liveth for ever and ever, that in* EVERY PLACE *where we may be called to reside, and* DURING ALL THE DAYS OF OUR LIVES, *we shall continue steadfast in the faith, profession, and obedience of the* TRUE REFORMED RELIGION, [i. e. we shall continue *Seceders*] *in doctrine, worship,* PRESBYTERIAL CHURCH GOVERNMENT AND DISCIPLINE, *as the same is held forth to us in the word of God,* [a mere manoeuvre, as the next words show,] AND RECEIVED IN THIS CHURCH AND TESTIFIED FOR BY IT." In plain English, I swear by him that liveth for ever and ever, that I will continue in the belief of the doctrine, worship, Presbyterial church government, and discipline, as received by the Secession church, go whereso-ever I may, and as long as I live. Yes, "AS TESTIFIED TO BY IT." Now any man of common sense, who reads the *"Declaration and Testimony of this church,"* may at once see the import of the oath. In the *Declaration and Testimony,* page 118, they testify against all christians, who will not subscribe to, and contend for, written confessions of faith drawn up by fallible men. In page 121, they testify against all who oppose the duty of covenanting, or who assert that it is not a duty in New Testament times. They also testify against singing any other psalms or hymns than king David's, and against occasional communion with other churches, and constructively against occasionally hearing any other preacher than a Seceder. They might have shortened the oath, and have rendered it more plain, and more easy to be remembered. Thus—I swear I am a Seceder now; and I will be a Seceder while I live; and I swear that I will avoid every thing that might endanger perjury, by staying at home when I cannot hear a Seceder minister; that I will not in conversation either argue in support of my own sentiments, nor against those that oppose them.*

King Henry called a parliament, and obtained an act requiring all his subjects, under the pain of treason, to SWEAR that HE HIMSELF WAS SUPREME HEAD OF THE CHURCH OF ENGLAND. Yes, and three friars, four monks, with John Fisher, bishop of Rochester, and Sir Thomas Moore, lord chancellor of England, were put to death for refusing to swear that king Henry was head of the church under Christ.†

Now it might be a question amongst moral philosophers and theological causuist, Whether he that swears, that during all the days of his life, even to the last breath, he will continue a Presbyterian of the associate order, and he that swears that king Henry or king George is the head of the church, do not exhibit

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**I have understood that their clergy have given this counsel lest they should perjure themselves.*

†*Neal's History, vol.* 1, *page* 71.

the same ignorance of human nature, and of christian religion; and whether the creatures of the king, or the creatures of the creatures of the priest, are the more pliant and servile. I think it requires no great skill in mental philosophy to decide that the *policy* which led the king to require this oath of supremacy in favor of himself, and that which moved the worthy associate divines to require their *subjects* to swear allegiance to them, under the mask of supporting the true religion, is one and the same policy.

According to the rules of interpretation of former oaths and covenants, adopted by this religious community, the obligations of this oath are hereditary, their children now existing, and those yet unborn, are under its sanction, and are bound to be of the same *true religion* of their fathers. I am informed by those who witnessed this strange and awful scene of priestly domination and layish servility, that it was performed with all the awkwardness of a militia muster. The priest obliged to keep his eye upon the book in reading the oath, and upon the behaviour of those before his altar, who, at a signal given, were to lift their hands, and continue in a certain posture until informed to change their attitude. O! that some intelligent and benevolent tongue could have addressed the poor people, and have told them the nature and design of what they were about to do, before they lifted up their hands to heaven to swear that they would be Seceders all the days of their lives!‡

EDITOR.

* * *

HISTORY OF THE ENGLISH BIBLE.

NO. I.

FOR the information of those of limited reading, we design to give a few historical facts respecting the progress of the English Bible. The importance and utility of these historical notices will be apparent as we proceed.

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‡The philosophy of this mysterious thing is hid from the vulgar. I will explain it—The Presbyterians of the General Assembly and Dr. John Mason's Presbyterians are generally more popular than the Seceders. They are not quite so contracted as the members of the Secession. Their preachers not quite such old fashioned, moonshine, clear, cold, and pious orators as the Secession ministry, but somewhat modernized. There was some danger of the people of the associate presbytery falling in with and uniting with their other Presbyterian neighbors, especially since Dr. Mason's Plea for Catholic Communion appeared—and consequently the most popular preachers and parties would, by and by engross the most of the Seceders. The Seceder ministry foreseeing this, knowing their own talents too, and fearing to risque their future destinies on such an experiment, determined to revive the remembrance of the former misdeeds of their Presbyterian forefathers in Scotland, and to widen the breach between themselves and their more popular neighboring preachers. They insisted on receiving the old covenants, adapted to existing circumstances, and, after long drilling, have got many of their people secured from apostacy, by the impregnable bulwark of an oath, binding for ever on themselves and their posterity. Knowing the policy of the measure, I hesitate not to call it "a consummation of priestcraft."

It is a remarkable coincidence in the history of all the noted reformers from Popery, that they all gave a translation of the Scriptures in the vernacular tongue of the people whom they labored to reform. There are other striking coincidences in the history of these men which may hereafter be noticed. John Wickliffe, who was born 1324, and died 1384, was the first reformer that disturbed the peace and unity of the church of Rome, and he was the *first man* that translated the New Testament into the English language. One of the errors which the popular clergy of that day laid to his charge, was, that he taught—*that* the New Testament is a perfect rule of life and manners, an OUGHT TO BE READ BY THE PEOPLE. He also taught that there were but two officers in the christian church, viz, the bishops and the deacons. "That christians must practise and teach only the laws of Christ." His disciples were called *Lollards*. Wickliffe's Testament was in manuscript circulated amongst the laity and read with great avidity. But the reading of this blessed volume was attended with great danger, for in the beginning of Henry Vth's reign a law was passed, which enacted—*"That whosoever they were, that should read the scriptures in the mother tongue,* (which was then called reproachfully Wicleu's Learning,) *they should forfeite lande, catel, lif, and godes, from theyre heyres for ever, and so be condempned for heretykes to God, enemies to the crowne, and moste errant traitors to the lande."* So great was the rage of the clergy against *reading* the New Testament in English, when it first made its appearance. Every one who read it was suspected of *heresy* and many were suspected of having read it, against whom it could not be proven, because they were a little more intelligent than their neighbors. For the reading of this volume will soon make a layman more intelligent than a priest who only uses it as a text book. John Keyser became so intelligent as to say, that although the Archbishop of Canterbury had excommunicated him, "he was not excommunicated before God, for his *corn* yielded as well as his neighbors." This much light was however dangerous to this man, for he was committed to jail for knowing and saying this much. This happened in the reign of Edward VI.

John Wickliffe made his translation A. D. 1367, not from the Greek but from the *vulgate* New Testament as read in the Catholic church. This *vulgate* which was read, for many centuries, was a correction of the *old Italic version,* conjectured to have been made in the middle of the second century, not long after the first Syriac version was made. The old Italic was made from the Greek and Old Testament from the Septuagint. Jerome, A. D. 382, translated the Old Testament into Latin from the Septuagint, or rather corrected the old Italic version. The Italic version, mended by Jerome, has been long in great repute amongst the Romanists, and is what is commonly called the Vulgate, from which Wickliffe gave the first English New Testament.

EDITOR.

LITTLE THINGS

BY various notices we have received from our friends in Kentucky, it appears that the ecclesiastical affairs of that state, as well as the political, are in a preternatural state of effervescence. The ever restless and aspiring spirit of the priesthood of Scotland is again rising in the greatness of its strength in pursuit of new adventures. The few Presbyterian clergy in that state give more trouble to the public than all the other religious denominations in the state. Though few, very few in number, they must reign, or try to reign, as the high priests of the land. They seek the high places; and are determined to make the others bow down to them. One of the doctors in Lexington had his name *razed to the foundation* from the subscription list of the *Monitor*, a first-rate political paper, because the *"Third Epistle of Peter"* made its appearance in it. That Epistle speaking to the conscience of the divine with so much cogency, gave him so much inward trouble, that, in a paroxism of mental perturbation, he done his best to starve to death, or to put down the Editor, who was the cause of its reaching the eyes of the doctor. What a catastrophe to the Editor of the Monitor, had all his subscribers been Doctors of Divinity! It is well for him that Lexington cherished but one such.

Ibid.

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A NEW crusade is just opening against the Transylvania University. The Presbyterians are determined to be in the president's chair, or perish in the attempt. They have "lashed their fortunes" fast on the enterprize to take the citadel from the Mahometans. When invited to preach and pray in the University, they would do neither. They will neither preach to the sinners there, nor pray in its walls, unless, like Canonsburgh they have all the preaching and praying to themselves. The W. Luminary, (and the Pittsburgh Recorder has re-echoed it) declares that Presbyterians, Baptists, and Methodists have deserted the college. This I know is not the fact. The Presbyterian Luminary says that Deism, that is, NATURAL RELIGION, is taught there. But is not natural religion, or Deism, taught in every college under the control of the Presbyterians? Does not Calvin teach natural religion? I am prepared to shew that the *Calvinistic natural religion* is pure Deism, and I would just as soon have a child taught Deism by Michael Servetus as by John Calvin. The Socinian hypotheis I have repeatedly declared to be a poor and wretched scheme. It is not only unscriptural, but at variance with all the lights we have, called philosophic, or what you please. And so long as *natural religion* or Deism is taught in all our colleges, I care not who teaches it; if any preference, let him teach it who teaches it with less injury, that is, less bigotry. I say that it is extremely ungenerous in the Presbyterians to make a *pretext* for opposing this flourishing institution, which would equally justify them in opposing any other college, under their

own control. Let the Editor of the Luminary tell us where we shall find a Presbyterian college, or theological school, in which *natural religion* is not taught. And I say that it is not only ungenerous, but unjust to represent the Transylvania University as under the control of any creed, Socinian or Calvinistic, so long as the Board of that college have given an invitation to all preachers of the christian religion to address the young gentlemen who resort thither, under circumstances perfectly equal.

Ibid.

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A GREAT Divine, that lives in Flemingsburgh, who has been listening for a louder call, has been lately endeavoring to root out the effects of my tour in his parish, by a very learned and eloquent discourse. His method was—

1st. To attempt to prove that *the man* who preached in such a manner as to *please the world*, was not a gospel preacher.

2d. To attempt to prove that the man who preached in such a manner as to *displease* the world was a gospel preacher.

By way of exemplification, he stated, "that a man had been through this state last fall, and this winter, who had the art of preaching to please the world. And, said he, I will, like Paul, speak out—the man to whom I refer is Alexander Campbell.—Campbell, adds he, is followed by the Arian, infidel, horse-racer, and gambler. This description of people is pleased with him. I never heard Campbell preach—I never wish to hear him; but I am convinced he is no gospel preacher."

I did not know that the majority of this gentleman's congregation were Arians, infidels, gamblers, and horse-racers; for a large number of them were hearing me, as I was informed. But surely if they were, they had the more need to be exhorted to read the New Testament, to study and practise it. And if I pleased them, or if they were pleased with my orations, I am sure they must have condemned themselves, and I hope have been reclaimed. It is an old reproach, and against one, like whom there never was on earth, nor ever will be, such a preacher, that he was a friend of publicans and sinners. The Sanhedrim then handled this reproach with great dexterity, as the modern Sanhedrims now, a member of which is the Rev. Mr. Birch, (for I, too, like Paul, will speak out.) The Arians, infidels, horse-racers and gamblers in Kentucky, are immensely numerous, if the many thousands I had the pleasure of addressing were of these classes. Many members of the Sanhedrim itself, both the clergy and the ruling elders, are Arians, infidels, horse-racers, and gamblers; for, I think, at least the half of the Sanhedrim of Kentucky, and the best half too, were in the congregations I addressed. Really the Rev. Mr. Birch and his brethren are in a deplorable condition—(I think I must send a missionary amongst them.) If, with all their preaching, the great bulk of their people are Arians, infidels, horse-racers, and gamblers, how little good is in their labors.—I am happy to in-

form the public, that, although I had so many Arians, infidels, horse-racers, and gamblers from Mr. Birch's congregations, I had many hundreds, if not thousands, of the most devout and intelligent christians of the Baptist and other denominations in the state, amongst my auditors.

Mr. Birch's *method* was a luminous one. The preacher that pleases the world of Paido-Baptists, is not a gospel preacher; but the preacher that *displeases* the world of Paido-Baptists is a gosple preacher—Or, perhaps, we should interpret the term *world*, thus: the preacher that pleases the clerical world, is not a gospel preacher; but the preacher that *displeases* the clerical world is a gospel preacher. If the one or the other interpretations be not canonical, we dont know what *world* he could mean, as this preacher will have all infants made members of the church when born: his *world* must include all that is born of women. And if his system prevailed, we should have no world, other than the Paido-Baptist world. There is one consolation I have in this matter, that I never tried to displease the world by an attempt which made any of the ladies faint, or sent them away with disgust, by such obscenities as I have heard Mr. Birth and another of his brethren at Paris were capable of. A man, in such a way, by displeasing the male and female world, could easily, on Mr. Birch's principles, prove himself to be a gospel preacher. *Ibid.*

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THE same clergy are, I am told, at this time in solemn conclave projecting ways and means how to defeat the efforts I have been making to get the christians in the dispersion in that state, to read, and study, and practise the New Testament. I attempted to preach down their preaching and to preach up the apostles as the only preachers, whose preaching the spirit of God has authorized, accompanied, and blessed. Nor was I at all ceremonious about it. Nor did I, in my efforts to present the apostles on the thrones which the King of kings gave them, as the preachers sent with the glad tidings, whose welcome feet Isaiah describes, and as the only legislators and rulers in his church: I say, in doing this, I did not oppose the *teaching of the religion* in the christian church which he authorized; while I endeavored to show that the clergy sent themselves, authorized themselves, and have come in over the wall, and laid waste, with their schemes, the heritage of the Lord. I endeavored to convince the people, that every christian enjoyed the right of preaching to those to whom they had access, in common with those who had sealed up their lips, in order to enhance the value of their own merchandize. I endeavored to demonstrate, and *nemine contradicente,* did prove, that christian parents, and those who had the care of youth, in every country where the Bible was enjoyed were, and of necessity *must be,* the only preachers to those under their care. The efforts made while I was in the state, by the Lexington clergy, was to publish an extract from Lawrence Greatrake's defamatory pamphlet, before

I reached the town, to prevent the good people of that vicinity from coming to hear and judge for themselves; which, however had a contrary, effect,—as indeed they were baffled in every attempt of the kind. Next to this the Presbyterian doctor, who dislikes the *Third Epistle of Peter,* endeavored to counteract the influence of my public exhortations, by telling his hearers that I was a *bad man,* and he could prove it. I called upon his reverence and requested an explanation. He then said he meant an *erroneous* man—not a *bad* man; that is, not immoral. He moreover had the goodness to tell me that he *pitied* me—I returned the compliment by pitying him, and after a few ceremonies and compliments we bade adieu. The editors of the Luminary also published some *threats* of what they were going to do with me; but as yet they have attempted nothing that has seen the light. I should have observed that a certain divine, that is known by the name of the Ladies' divine,* who lives not a hundred miles from Maysville, preached to his people, telling them to *"beware of the wiles of the Devil."* He described from ten to twenty wiles of the Devil on one day. The last and greater of all wiles, he said, meaning myself, was *"a popular preacher."* I agreed with him in the *interpretation;* but differed from him in the *application.* *Ibid.*

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GREAT REVIVAL IN JEFFERSON COLLEGE.

THE fruits of the late revival in Jefferson College yet exist. Dr. Brown, the spiritual father of many of the late converts, happened to be absent on a visit to his friends, which prevented him from appearing in the college until the session had been some two or three weeks advanced. As soon as his arrival was announced, the students, his spiritual children, so overjoyed to hear of his return, rushed with one accord into the tavern, and, by his permission, they either carried him or had him to march in a grand La Fayette procession, amidst the firing of cannon, up to the college, which was illuminated by 160 candles, a striking emblem of the light that was in them. In some of the most splendid masses, lately said in Philadelphia, in honor of king Louis, who is now in purgatory, 150 candles are said to have illuminated the chapel. But, as Solomon saith, "a living dog is better than a

*The ladies took a fancy to him for his piety, when a youth; for he was a goodly and well favored stripling, and nothing would do but they must make a preacher of him. Their charities and labors of love soon raised him to the wooden box, since that time he has been high in their esteem. At one time it was proposed that a watch-chain should be made for him and curiously adorned. It was to be made of ladies' hair, and, to enhance its value, no lady in the town where he lives, was to contribute more than *three* hairs to this labor of love. Some of the more sensible ones, however, recalled their hairs after being torn from their heads; and the chain, like to become as famous as the *Rape of the Lock,* failed for want of hairs. He has, since that time, become well acquainted with the wiles of the Devil, and, on the occasion just referred to, he did the greatest justice to his understanding, if not to his heart.

dead lion," and a spiritual father is better than a dead king, it is not surprising that the illumination in honor of a living president, should, in splendor and effulgence, transcend that in honor of a dead king. Whether these expressions of devotion be more correspondent with the spirit of the gospel, or with the spirit of battles, and of blood-bought triumphs, than with the spirit of "blood-bought converts" to the christian faith, I leave it to boys and girls to decide. The "blessed work," however still goes on, and Jefferson College is rising in *numbers* by such artificial stimuli.

* * * EDITOR.

No. 8. MONDAY, MARCH 7, 1825. VOL. II.

ESSAYS.

ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

NO. VIII.

EVER since the creation of the heavens and the earth, God has always employ means, fitted to the ends he designed to accomplish. Indeed, the creation of this mundane state, is a creation of means suited to certain results. The means, as well as the end, are the creatures of God. His wisdom is most strikingly conspicuous, through all his works, in adapting his means to his ends. When he designs to bless the inhabitants of this globe with abundance of food, he sends the early and the latter rain. But does he intend to scourge them with famine? then, the heavens become as brass, and the earth as iron: Or, perhaps, to vex them more grievously, he sends forth his armies of insects, apparently imbecile, but terribly victorious and puissant by their numbers. Or does he waste the race of men by disease incurable? then, the pestilence is inhaled in every breath, and a burning impetus given to every pulse, the means of which elude the philosopher's eye, and triumph over the physician's hand. When ships are to be ingulphed in the fathomless ocean, and their crews buried beneath the foundations of the mountains; when forests, and villages, and cities, are to be prostrated to the earth in his vengeance, the whirlwind marches forth in awful grandeur, and knows no restraint but the will of him who rides upon its wings; or the earth rent with internal fires, trembles to its centre, and, while in convulsive throes, it spues up new islands in the ocean, it swallows myriads of men and their devices in a single respiration. Or, perhaps, in the multitude of his resources, he sends the flaming thunderbolts, which fall with resistless power on those doomed to a more instantaneous destruction.

The means are always suited to the end. In the accomplishment of a moral renovation, or regeneration of the human mind, the same *fitness* in the means employed is exhibited in every respect. No new faculties are created in the human mind, nor are any of the old ones annihilated—No new passions, nor affections

are communicated. He that possessed a quick perception, a steady and retentive memory, a strong discriminating judgment, a vigorous and vivid imagination before he was regenerated, possesses the same without any change after he has been renewed in the spirit of his mind. Indeed, the whole temperament of the human mind remains the same after as before—He that was before of a volatile, irascible, bold and resolute temperament, or the contrary, is the same when regenerate. The biography of Saul of Tarsus, and of Paul, the apostle; of Simon, son of Jonas, and of the apostle Peter; of John, the son of Zebedee, and of John, the apostle, fully and unanswerably demonstrate and confirm these remarks—Indeed, who does not admit that men perceive, remember, reason, love and hate, fear and hope, rejoice and tremble, after they have been regenerated as before. The experience of every man concurs in this fact. The renovation of the human mind, or the purification of the human heart, is not then effected by a new creation of faculties or affections, which would be the same as creating a new soul. The soul or spirit of Saul of Tarsus was the soul or spirit of Paul the Apostle. The spirit of Saul was not destroyed and a new spirit infused into Paul; for then the spirit of Saul was annihilated, and not saved. It appears, then, that the faculties of the human spirit and the affections of the human mind are affected no more by regeneration than the height of the human stature, the corpulency of the human body, or the color of the human skin are affected by it. The memoirs of every saint recorded in the Bible are appealed to as proof of this.

If, then, as is proved, no new faculties are created, no new passions nor affections bestowed in regeneration, it may be asked, What does the *renewal of the Holy Spirit* mean? The scriptures authorize us in declaring that it consists in presenting *new objects* to the faculties, volitions, and affections of men; which *new objects* apprehended, engage the faculties or powers of the human understanding, captivate the affections and passions of the human soul, and, consequently, direct or draw the whole man into new aims, pursuits, and endeavors.

A partial illustration of this may be taken from the history of Joseph, governor of Egypt, and David, king of Israel. Joseph and David, in their childhood and youth, were employed in the cares, enjoyments, and pursuits of the shepherd's life. All their faculties of understanding, all their passions and affections as boys, were engrossed in the rural objects attendant on the shepherd's life. When elevated to the throne, their powers of understanding, affections, and passions were engrossed in the affairs of state, in the concerns of human government and royalty. A great change in their views, feelings, and pursuits, was necessarily effected by an entire change of objects. Or suppose an African child were transplanted from a Virginian hut to an African palace, at the age of ten or twelve; new scenes, new objects of contemplation, a new education, new companions, and

new objects of pursuit, would revolutionize its whole mind, affections, and passions. But all these instances, although it might with truth be said, *"Old things are passed away and all things are become new;"* yet their mental faculties, powers of volition, and affections are the same as when boys. This is, as was said, but a partial illustration: for in that renewed state of which we are speaking, heavenly objects of contemplation and pursuit are presented to all that is within man, and the change produced rises to a level with the magnitude, purity, and glory of the objects proposed. But lest we should get into metaphysical speculations, and fall into the errors we labor to correct, let it suffice to say, that before we can understand or admire the wisdom of God, in the adaptation of the means of regeneration, we must first know what the renewal of the Holy Spirit is. If regeneration, or the renovation of the human mind, were the result of the mere creative energy of the Divine Spirit, then, indeed, it were vain for us to talk of any means of renovation; then, indeed, a revelation in words, spoken or written—preaching or reading, are idle and unmeaning. This matter is at once determined with the utmost certainty, not by human speculations, nor reasonings, but by a sure and infallible testimony; and on this alone would we rest our views. Paul declares that Jesus Christ told him that he would send him to the Gentiles to accomplish the following results: "To open their eyes, to turn them from darkness to light, and from the power of Satan to God; that they might receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." Acts xxvi. 18. Or, as it is more correctly translated by Thomson, "To open their eyes that they may turn from darkness to light, and from the power of Satan to God; and that they may receive a remission of sins and an inheritance among them who are sanctified *by the belief in me.*" Such was the object of the Messiah in sending Paul to the Gentiles. Now who will not say, that, when all this was done, those Gentiles were regenerated or renewed in the spirit of their minds, and that the presentation of new objects to the mind was the means employed for the accomplishment of this end? Their turning from darkness to light, and from the power of Satan unto God, are made dependant on, and consequent to, the opening of their eyes; and we all know that Paul, when sent to open their eyes, always presented to their minds new objects, or *the light of the world.* And, indeed, this was all he was commissioned to do, because it was all that Jesus Christ deemed necessary to be done, and all that Paul was empowered or capacitated to do. There was then, the same *fitness* in the means Jesus Christ employed to the end proposed, as appears in the whole kingdom of means and ends. Paul declares that the ministry of reconciliation was committed to him as to the other apostles, and that the *word of reconciliation* was summarily comprehended in this one sentence—"God was in Christ reconciling a world unto himself, not reckoning to them their

transgressions; for he hath made him who knew no sin a sin-offering for us, that by him we may be made the righteousness of God." The means employed, to reconcile enemies must ever fail of effecting a reconciliation, unless the means are adapted to their state and character. Now herein consists the great and the apparent difference between the majority of the popular preaching and the apostle's preaching. The former pays no attention to the suitableness of means, but the latter always did. This we shall be at some pains to illustrate. Let a popular preacher of one school preach his gospel to a congregation he desires to see converted, and somewhere in his sermon a few dogmas of his school are presented to neutralize the other parts, or to orthodoxize the whole of it. He will say, it is true, that "natural men are spiritually dead, and as unable to believe in the Messiah as they are to scale heaven by a rope of sand, or to create something out of nothing;" or he tells the people that "God has foreordained a part of the world to everlasting life, and left the rest in their imbecile and bankrupt circumstances to sink down into everlasting death; that for these Christ died, and for a great portion of the human race no sacrifice was offered; no man can believe unless he to whom it is giveth;" and it must remain a matter of awful uncertainty whether any of the congregation he addresses are amongst those for whom Christ died, or to whom it shall be given to believe. Another preacher, of another school, tells his unconverted hearers that "their *wills* are as free to good as to evil, and that they are as able to believe in the Messiah as they are to eat and drink; that Christ died for all mankind, savage and civilized; and that it is still uncertain whether any of his congregation will be saved or not, or whether those who now believe will be saved or damned, but God did not foreordain the salvation or damnation of any man." These dogmas of the two great schools are continually heard from a vast majority of all the pulpits in the land. For, in fact, although there are perhaps ten thousand preachers in the land speaking every Sabbath day in all the synagogues, yet but *two* men speak in them all—and these two are John Calvin and James Arminus. Now it must be confessed that such preachers were not the apostles. Such means as these the Spirit of God never did employ in the conversion of Jews and Gentiles, in the age of primitive simplicity. And the reason is obvious, for there is no *moral fitness* or suitableness in those means to the end proposed. For what *fitness* is there to produce faith in telling a man that he cannot believe? or what *fitness* is there in telling a man that until he is quickened or regenerated by the Spirit of God, he cannot become a disciple of Christ in truth? Can such dogmas, however solemnly declared, or however often repeated, cause the Spirit to descend or to regenerate the man? But he must say these things in order to be, or to appear to be, orthodox!!! Again, what *fitness* is there to produce faith in telling a man that he is able to believe? Did ever a discourse upon what is called "the freedom of the

human will," or men's natural powers, incline a man to choose what is good, or cause him to exert his displayed powers to believe? As rationally might one man attempt to persuade another to go to Spain or the Cape of Good Hope, by telling him his will was free to choose or to refuse, and that his natural abilities were sufficient. All such preaching is as absurd as it is unprecedented in the New Testament.

I enter not into the merits or abstract truth of the above systems. This would be to run the same old metaphysical race again. Some of those dogmas may be metaphysically true, but they are *distilled truths.* They have come from the Calvinistic or Arminian distillery. That is, in other words, certain parts of the Bible mingled with philosophy, and, put through a Calvinistic or Arminian process of distillation, issue in these abstract notions. The men who deal in those distilled truths, and those who drink those distilled doctrines, are generally intoxicated. For even here there is a certain analogy between the revelation of God, and the corn and wheat of God. When the whole wheat or corn of God are used for food in their undistilled state, or when eaten in all their component parts, those who eat them are healthy and enjoy life; but when the component parts of those grains are separated by a chymical process, and the distilled spirit presented to human lips, men cannot live upon these spirits, but become intoxicated, and in the process of time sicken and die. This analogy is complete. They who believe and obey the New Testament as God has presented it, live upon it, and enjoy life and spiritual health; but they who attempt to live upon those theories sicken and die. Those who feed themselves upon their *free will* and sufficient strength, often take care *not to will* to obey the apostle's doctrine; and those who complain that the *will* is not free, often appear "freely willing" to neglect the great salvation.

But some of the orthodox contend that it is not safe to permit a man to preach, or to speak to men on religion, who will not expressly and publicly declare that his theory is that men cannot believe unless they are first regenerated by the Spirit of God. This is the consummation of absurdity on their own principles. For surely they do not think that the Spirit of God will suspend or change the order of its operations according to the opinion of the speaker. On their theory the Spirit of God will operate in its own way, whatever be the private theory of the speaker; and whether a man think or do not think that men can believe only as the Spirit of God works faith in them, the result on their own principles must be the same. But we have gone farther into this subject than was intended. I had intended, in this essay, merely to illustrate that there is a *moral fitness* in the word of reconciliation to become the means of the impartation of that Spirit of Goodness which we stated in our last as the peculiar characteristic of the covenant of Spirit, under which all christians live. And how much happier would the majority of christians be, if,

instead of eagerly contending about the fashionable theories in religion, they would remember that every good and perfect gift cometh down from the Father of Lights—that he has promised his Holy Spirit to them that ask him, and that every necessary blessing is bestowed upon all them who, believing that God is a rewarder of them that diligently seek him, ask for those favors comprized in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit. EDITOR.

* * *

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

NO. II.

HAD the founder of the christian faith been defective in wisdom or benevolence, then his authority, his testimony, and his commandments, might be canvassed with as little ceremony as the discoveries and maxims of our compeers and cotemporaries; then his religion might be improved, or reformed, or better adapted to existing circumstances. But as all christians admit that he foresaw and anticipated all the events and revolutions in human history, and that the present state of things was as present to his mind as the circumstances that encompassed him in Judea, or in the judgment hall of Caiaphas; that he had wisdom and understanding perfectly adequate to institute, arrange, and adapt a system of things, suitable to all exigencies and emergencies of men and things, and that his philanthropy was not only unparalleled in the annals of the world, but absolutely perfect, and necessarily leading to, and resulting in, that institution of religion which was most beneficial to man in the present and future world. I say, all these things being generally, if not universally agreed upon by all christians, then it follows, by the plainest and most certain consequence, that the institution of which he is the author and founder, can never be either improved or reformed. The lives or conduct of his disciples may be reformed, but his religion cannot. The religion of Rome, or of England, or of Scotland may be reformed, but the religion of Jesus Christ never can. When we have found ourselves out of the way we may seek for the ancient paths, but we are not at liberty to invent paths for our own feet. We should return unto the Lord.

But *a restoration of the ancient order of things*, it appears, is all that is contemplated by the wise disciples of the Lord, as it is agreed that this is all that is wanting to the perfection, happiness, and glory of the christian community. To contribute to this is our most ardent desire—our daily and diligent inquiry and pursuit. Now, in attempting to accomplish this, it must be observed, that it belongs to every individual and to every congregation of individuals to discard from their faith and their practice every thing that is not found written in the New Testament of the Lord and Saviour, and to believe and practise what-

ever is there enjoined. This done, and every thing is done which ought to be done.

But to come to the things to be discarded, we observe that, in the ancient order of things, there were no creeds or compilations of doctrine in abstract terms, nor in other terms other than the terms adopted by the Holy Spirit in the New Testament. *Therefore, all such are to be discarded.* It is enough to prove that they ought to be discarded, from the fact that none of those now in use, nor ever at any time in use, existed in the apostolic age, But as many considerations are urged why they should be used, we shall briefly advert to these, and attempt to show that they are perfectly irrational, and consequently foolish and vain.

I. It is argued that confessions of faith are or may be much plainer and of much more easy apprehension and comprehension than the oracles of God. Men, then, are either wiser or more benevolent than God. If the truths in the Bible can be expressed more plainly by modern divines than they are by the Holy Spirit, then it follows that either God *would not* or *could not* express them in words so plainly as man. If he *could,* and *would not,* express them in words so suitable as men employ, then he is less benevolent than they. Again, if he *would,* but *could not* express them in words so suitable as men employ, then he is not so wise as they. These conclusions, we think, are plain and unavoidable. We shall thank any advocate of human creeds to attempt to show any way of escaping this dilemma.

But the abstract and metaphysical dogmas of the best creeds now extant, are the most difficult of apprehension and comprehension. They are farther from the comprehension of nine-tenths of mankind than the words employed by the Holy Spirit. We shall give a few samples from the Westminster creed, one of the best in the world:—

Sample 1. "The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

Sample 2. "God, from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Sample 3. "Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions."

Sample 4. "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

Sample 5. "Although in relation to the knowledge and decree of God, the first cause, all things come to pass immutably

and infallibly; yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently."

These samples are taken out of the 2d, 3d, and 5th chapters, and may serve as a fair specimen of the whole. Now the question is, Whether are these words more plainly, definitely, and intelligibly expressive of divine truths than the terms used by the Holy Spirit in the Scriptures? We do not ask the question, Whether these *things* are taught in the Bible? but merely whether *these terms* are more plain, definite, and intelligible than the terms used in the Bible? This we refer to the reader's own decision.

II. But, in the second place, it is argued that human confession of faith are necessary to *the unity* of the church. If they are *necessary* to the unity of the church, then the church cannot be united and one without them. But the church of Christ was united and one in all Judea, in the first age, without them; therefore, they are not *necessary* to the unity of the church. But again, if they are *necessary* to the unity of the church, then the New Testament is defective; for if the New Testament was sufficient to the unity of the church, then human creeds would not be necessary. If any man, therefore, contend that human creeds are *necessary* to the unity of the church, he at the same time, and by *all the same arguments,* contends that the scriptures of the Holy Spirit are insufficient—that is, imperfect or defective. Every human creed is predicated upon the inadequacy, that is, the imperfection of the Holy Scriptures.

But the records of all religious sects, and the experience of all men of observation, concur in attesting the fact that human creeds have contributed always, since their first introduction, to divide and disunite the professors of the christian religion.*

Every attempt to found the unity of the church upon the adoption of any creed of human device, is not only incompatible with the nature and circumstances of mankind, but is an effort to frustrate or to defeat the prayer of the Lord Messiah, and to subvert his throne and government. This sentence demands some attention. We shall illustrate and establish the truth which it asserts.

Human creeds are composed of the inferences of the human understanding speculating upon the revelation of God. Such are all those now extant. The inferences drawn by the human understanding partake of all the defects of that understanding. Thus we often observe two men sincerely exercising their mental powers upon the same words of inspiration, drawing inferences or conclusions, not only diverse, but flatly contradictory.

**The confirmation of this we shall reserve to another time, when it will be convenient to introduce a detail of historical facts. In our next number we intend to give a brief and faithful compend of the history of the formation of the Westminster Creed, from a source that cannot be questioned.*

This is the result of a variety of circumstances. The prejudices of education, habits of thinking, modes of reasoning, different degrees of information, the influence of a variety of passions and interests, and, above all, the different degrees of strength of human intellect, all concur in producing this result. The persons themselves are very often unconscious of the operation of all these circumstances, and are, therefore, honestly and sincerely zealous in believing and in maintaining the truth of their respective conclusions. These conclusions, then, are always private property, and can never be placed upon a level with the inspired word. Subscription to them, or an acknowledgement of them, can never be rationally required as a *bond of union.* If, indeed, all christians were alike in all those circumstantial differences already mentioned, then an accordance in all the conclusions which one or more of them might draw from the divine volume, might rationally be expected from them all. But as christians have never yet all possessed the same prejudices, degrees of information, passions, interests, modes of thinking and reasoning, and the same strength of understanding, an attempt to associate them under the banners of a human creed composed of human inferences, and requiring unanimity in the adoption of it, is every way as irrational as to make a uniformity of features, of color, of height, and weight, a bond of union. A society of this kind never yet existed, and we may, I think, safely affirm, never will. Those societies which unite upon the 39 articles of the Church of England, and the 33 chapters of the Kirk of Scotland, do not heartily concur in those creeds. Most of them never read them, few of them examine them, and still fewer heartily concur in yielding the same credence, or in reposing the same confidence in them.

Their being held as a *nominal bond of union,* gives rise to hypocrisy, prevarication, lying, and, in many instances, to the basest injustice. Many men are retained in those communities who are known not to approbate them fully, to have exceptions and objections; but their wealth or some extrinsic circumstance palliates their non-conformities in opinion; whereas others are reproached, persecuted, and expelled, who differ no more than they, but there is some interest to consult, some pique, or resentment, or envy to gratify in their excommunication. This is base injustice. Many, like the late Rev. Dr. Scott, subscribe them for preferment. He declared that he was moved by the Holy Spirit to enter into the ministry, and yet he afterwards avowed that then he did not believe there was any Holy Spirit. This is lying and hypocrisy. These are, however, incidental occurrences. But the number of such cases, and the frequency of their occurrence, are alarming to those who believe that God reigns. Again, the number of items which enter into those creeds is not amongst the least of their absurdities. In the Presbyterian Confession there are thirty-three chapters, and in these one hundred and seventy-one dogmas. In receiving

"ministers," or in "licensing preachers," it is ordained that the candidate be asked, *"Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures?"* Observe the words, *"the system."* Yes, the identical *system* taught in the Scriptures —that is, the 171 dogmas of the Confession is *the system* of truth taught in the Holy Scriptures. Neither more nor less! But I am digressing. I only proposed in this place to show that the imposition of any creed of human device is incompatible with the nature and circumstances of man. This, I conceive, is rendered sufficiently plain from an inspection of the circumstances and character of the human mind already noticed.

But it was affirmed, that every attempt to found the unity of the church upon the adoption of any creed of human contrivances;—upon any creed, other than the apostle's testimony, is not only incompatible with the nature and circumstances of mankind, but is also an effort to frustrate and defeat the prayer and plan of the Lord Messiah, and to subvert his throne and government.

It will be confessed, without argument to prove, that the conversion of men, or of the world, and the unity, purity, and happiness of the disciples of the Messiah, were the sublime subjects of his humiliation unto death. For this he prayed in language never heard on earth before, in words which not only expressed the ardency of his desires, but at the same time unfolded the *plan* in which his benevolence and philanthropy were to be triumphant.

The words to which we refer express one petition of that prayer recorded by the apostle John, commonly styled his intercessory prayer. With his eyes raised to heaven, he says;— "Holy Father—now, I do not pray for these only (for the unity and success of the apostles) but for those also who shall believe on me through, or by means of *their word*—that THEY ALL MAY BE ONE,—THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." Who does not see in this petition, that the words or testimony of the apostles, the unity of the disciples, and the conviction of the world are bound together by the wisdom and the love of the Father, by the devotion and philanthropy of the Son. The order of heaven, the plan of the Great King, his throne and government, are here unfolded in full splendor to our view. The *words of the apostles* are laid as the basis, *the unity of the disciples* the glorious result, and the only successful means of converting the world to the acknowledgement, that Jesus of Nazareth is the Messiah or the Son of the Blessed, the only Saviour of men.

Let us attend to the argument of the prayer. The *will* of Jesus was the same as the will of him who sent him. The will of heaven, that is, the will of the Father, and of the Son, and of the Holy Spirit, is, that all who believe on the Messiah through the testimony of the apostles may be one; consequently, they

do not will that those who believe on him through the Westminster divines shall be one. The words of the prayer alone demonstrate this. And who does not see, and who will not confess, that the fact proves, the fact now existing, that those who believe in him through the words of the Westminster divines are not one? They are cut up or divided into seven sects at this moment. While the Saviour prays that those who believe on him through the apostles may be one, he in fact, and in the plain meaning of terms, prays that they who believe on him through any other media or means may be divided, and not be one.

To attempt to unite the professing disciples by any other means than the word of the apostles, by the Westminster, or any other creed, is, then, an attempt to overrule the will of heaven, to subvert the throne of the Great King, to frustrate the prayers of the Son of the Blessed. As the heavens are higher than the earth, so are God's thoughts and ways higher than ours. He knows, for he has willed, and planned, and determined, that neither the Popish, the Protestant, the Presbyterian, the Methodistic, nor the Baptist creed shall be honored more than the apostle's testimony, shall be honored as much as the apostle's testimony, shall be honored at all. These creeds the Saviour proscribed for ever; they are rebellion against his plan and throne, and they are aimed at the dethronement of the Holy Twelve—He put *them* on thrones, he gave them this honor. All creed makers have disputed their right to the throne, have attempted, *ipso facto,* their degradation, and have usurped their government. But he that sits in heaven has laughed at them, he has vexed them in his sore displeasure, he has dispersed them in his anger, and confounded their language as he did their predecessors, who sought to subvert his throne and dominion by the erection of a *tower* and citadel reaching to the skies. The votaries of those creed makers have also concurred with their masters, and have attempted to raise them upon their shoulders to the apostolic thrones; but he has broken their necks, and they go bowed down always. He has made them lick the dust, and caused children to reign over them.

But the conversion of the world is planned and ordered by the will of heaven to be dependant on the unity of the disciples, as well as this unity dependant upon the apostle's testimony. An attempt to convert Pagans and Mahometans to believe that Jesus is the Son of God, and *the sent* of the Father, until christians are united, is also an attempt to frustrate the prayer of the Messiah, to subvert his throne and government. There are unalterable laws in the moral world, as in the natural. There are also unalterable laws in the government of the moral and religious world, as in the government of the natural. Those laws cannot, by human interference, be set aside or frustrated—We might as reasonably expect that Indian corn will grow in the open fields in the midst of the frost and snows of winter, as that

Pagan nations can be converted to Jesus Christ, till christians are united through the belief of the apostle's testimony. We may force corn to grow by artificial means in the depth of winter, but it is not like the corn of August. So may a few disciples be made in Pagan lands by such means in the moral empire; as those by which corn is made to grow in winter in the natural empire, but they are not like the disciples of primitive times, before sectarian creeds came into being. It is enough to say, on this topic, that the Saviour made *the unity of the disciples* essential to the conviction of the world; and he that attempts it independent of this essential, sets himself against the wisdom and plans of heaven, and aims at over ruling the dominion and government of the Great King. On this subject we have many things to say, and hard to be uttered, because the people are dull of hearing. But we shall leave this prayer for the present, having just introduced it, and noticed the argument of it, by reminding the reader that instead of human creeds, promoting the *unity* of the disciples, they have always operated just the reverse; and are in diametrical opposition to the wisdom and benevolence of the Heavens. Should the christian community be united upon the Westminster, or Methodistic, or Baptist, or any human creed, then the plan of heaven is defeated, the apostles disgraced, the Saviour's prayer unanswered, and the whole order of heaven frustrated, and the throne of the universe subverted. He that advocates the *necessity* of creeds of human contrivance *to the unity of the church* unconsciously impeaches the wisdom of God, arraigns the benevolence of the Saviour, and censures the revelation of the Spirit. He, perhaps, without reflection attempts to new modify the empire of reason, of morality and religion; to rise above, not only the apostles, but the Saviour himself, and arrogates to himself a wisdom and philanthropy that far surpasses, and in fact covers with disgrace, all those attributes that rise to our view, and shine with incomparable effulgence in the redemption of man.

EDITOR.

* * *

HISTORY OF THE ENGLISH BIBLE.

NO. II

ANNO DOMINI 1526 the New Testament was translated into English by Tyndal. This translation was printed at Antwerp. It had an astonishing circulation amongst the people. The bishops of the English hierarchy condemned it. They not only condemned it as a dangerous book for the laity, but complained of it to the king, and proceeded against those that read it with great severity. His majesty, Henry VIII. called it in by way of proclamation, June, 1520, and promised a more correct translation. But says Neal, "it was impossible to stop the curiosity of the people so long; for though the bishops *bought up* and *burnt all they could meet with*, the Testament was reprinted

abroad and sent over to merchants in London, who dispersed the copies privately among their acquaintance and friends." "At length it was moved in convocation that the whole Bible should be translated into *English* and set up in churches; *but most of the old clergy were against it.* They said this would lay the foundation for innumerable heresies, as it had done in Germany, and that *the people were not proper judges of the sense of scriptures.* To which it was replied that the scriptures were written at first in the vulgar tongue; that our Saviour commanded his hearers to *search* the scriptures, that it was necessary the people should do so now. These arguments prevailed with the majority to consent that the petition should be presented to the king, that his majesty would please to give order about it. But the old bishops were too much disinclined to move in it. The Reformers, therefore, were forced to have recourse to Tyndal's translation."*

Two remarkable facts in the history of the first translations of the scriptures are worthy of particular notice. The first is, that all who attained to the honor of first reformers attempted to give a translation of the scriptures in the vulgar tongue of the people they labored to reform. Peter Waldus, A. D. 1160, attempted a translation of the four Gospels into the French language. John Wickliffe, A. D. 1367, translated the New Testament into English. Martin Luther gave a translation of the Bible in the German. Olivetan translated into the French, and Beza, the friend and companion of Calvin, rendered the New Testament into Latin. The second fact is, that the reigning clergy uniformly opposed these translations under the pretext of their inaccuracy, and their dangerous tendency amongst the laity.

But to return to the English Bible, it is a fact worthy of some attention, that Wickliffe, who gave the first translation, was condemned as a heretic, and after his death, the orthodox dug up his bones and burned them. William Tyndal, too, who gave the second English translation, was condemned to death and executed as a heretic.

William Tyndal's New Testament was printed in one octavo volume, without a name, without any marginal references, or table at the end. In the year 1536 it had passed through *five* editions in Holland. Tyndal also made a good progress in translating the Old Testament. The five books of Moses, the books of Joshua, Judges, Ruth, the two books of Samuel, the Kings, and Chronicles, with Nehemiah and Jonas, were translated by him. Miles Coverdale and John Rogers finished it. Some marginal notes were added which gave offence to the clergy, and the whole work was prohibited by authority. Tyndal translated, as Wickliffe before him, from the Vulgate Latin, and not from the Greek. Archbishop Cranmer reviewed and

*Neal, vol. 1. p. 68.

corrected it, leaving out the notes and prologue, cancelled the name of Tyndal, and gave it the fictitious name of *Thomas Matthews'* Bible. It was sometimes called Cranmer's Bible, though in fact it was still Tyndal's translation corrected. The Archbishop's name and influence obtained the royal authority, and it was read by all sorts of people.

EDITOR.

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EXTRAORDINARY ALMSGIVING.

AMONG the commandments of the humble and glorious founder of the christian faith, the following is most conspicious: "When thou doest thine alms do not sound a trumpet before thee as the hypocrites do"—"Let not thy left hand know what thy right hand doeth." It seems the hypocrites in those days gave alms as well as the sincere; but they published their almsgivings. They had their reward in the admiration and commendation of men. Some of the modern ambassadors of Christ, in and about Lexington, understand this precept differently, and therefore obey the spirit, but not the letter of it.

The Rev. J. Brackenridge, one of the editors of the *Luminary* that enlightens the West, tells his readers of many extraordinary cases of almsgiving, amongst which the following are worthy of admiration. "The Rev. J. B. gave (to some poor and needy Indian missionaries) one suit of wearing apparel and two heifers." It appears he understands the precept thus, 'When thou doest thine alms exhibit the *initials* of thy name, and prefix *Rev.* to it; but do not make a noise with a trumpet. Let not thy left hand know what thy right hand doeth; but let the people read it whithersoever thou canst publish it.' But he tells us his brother, the Rev. N. Hall, "gave one cow and a parcel of clothes." And, stranger still, "the Rev. J. M'Farland gave one *large* English cow!" The editors of two other papers, and one of them in New York, are requested, in the same Luminary of the 19th January, to publish those alms. We have volunteered our services freely that those good christians in Lexington may have their reward.

The Rev. J. B. in the Luminary of the 26th January, says he believes that *"Alexander Campbell is an enemy to the truth as it is in Jesus."* He also informs his readers that he *"respects the feelings, character, and general views of Elder Greatrake."* So does his brother the *"Pittsburgh Recorder,"* and *one* ruling elder in Virginia. We send this gentleman, per mail, a copy of *"Lawrence Greatrake's Calumnies Repelled,"* that he may respect his feelings, *character, particular views,* and *prayers,* still more. We shall make an experiment upon his feelings and sense of justice, and regard to that truth of which he believes me an enemy. If I must be considered an enemy to that truth because I cannot think that the precept which literally forbids a man's publishing his alms, means he *ought* to do it, and to beg others to do it, I must be pitied, and cannot help being con-

temned. It is, however, a defect of my understanding, and for this I deserve sympathy. By way of a *bonus,* to obtain an insertion of his calumnies, Lawrence Greatrake concluded his letter to the editors of the *"Luminary"* with these words, *"Farewell—we meet ere long on high."* I cannot offer so high a *bonus* for the insertion of a few extracts from my *"Calumnies Repell'd"* —I demand it as a *right;* but will not, because I cannot, return any thanks for the performance of a duty, which that truth (of which I am believed by the Rev. J. B. to be an enemy) enjoins upon all who profess to regard it, and a duty which all its friends will require no solicitations to perform.

EDITOR.

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PUFFING AND SPOUTING.

THE reverend editors of the *"Luminary"* puff and extol a sermon of James Blythe, D. D. delivered before the last Synod of Kentucky, as a *nonpareil*—as his masterpiece. It is, indeed, an extraordinary sermon, if the sample given be a fair specimen. In the first extract given in the 441st page I think there are about twenty periods. In these there are more than twenty errors, literary and theological. When a Doctor of Divinity appears with such high encomiums upon his head, we look at him at with both our eyes. I could not discover the reason why the editors of this religious paper extolled this sermon, until I reached the second extract. There the secret was discovered. It is in these words: "We do not hesitate to say, that *no* family is *at all* furnished with the means of grace, that is not furnished with a religious newspaper; and we long to see the time when the pastors of our churches, after having ascertained the presence of a Bible in each family, shall next feel themselves bound to inquire for the presence of those weekly or monthly messengers which herald the triumphs of Messiah's kingdom, and bring *practical* christianity to the eyes and feelings of our children." What editor of a religious newspaper would not extol, most highly extol, a reverend D. D. who would preach with all the sanctity and authority of a D. D. *that a religious newspaper is* ONE OF THE MEANS OF GRACE;—that *no* family is AT ALL FURNISHED WITH THE MEANS OF GRACE, that is not furnished with a religious newspaper!!! This is no mean compliment to religious newspapers. What a debt of gratitude does the Rev. J. B. owe to the Reverend *B.* D. D. for consecrating his Luminary into a *means of grace!!* How happy the families in Lexington that take *this means of grace!* and if they could get *ten* such papers they would have *ten means of grace* more than those families who take no such religious newspapers. But how wretched the condition of the poor who have only the Bible and are destitute of every one of those means of grace!! I think 100,000 copies of this sermon ought to be sent throughout the land to awaken the people to a sense of the importance of such papers as the

"Western Luminary." And, indeed, missionaries should be employed immediately, as the Doctor hints, to visit every family who has only a Bible, and to exhort it to take the *Luminary,* or some other like precious means of grace. So much for the *secret* that obtained so many encomiums on Dr. Blythe's synodical sermon.

I am not about to specify the twentieth part of the error and absurdity of those extracts. But if my abilities are questioned to make good my assertion, I pledge myself to demonstrate *twenty literary* and *theological* errors in twenty sentences in one extract from this sermon. Two or three shall, however, be adduced as a specimen. He says, "The church [I do not know whether he means the Presbyterian or the Catholic] "pours floods of tears over the impenitent." We shall, for the sake of truth, say *spoonfuls* only. But to something more palpable: "Prince Galitzen, Lord Gambier, &c. have but nerved and put into operation the faith and hope of Newton and Addison," &c. *Query*— How does Lord Gambier *"nerve and put into operation the faith and hope of Addison?"*—"Modern christians are applying active labor and effort to those things which were but in prospective and hope to our forefathers." *Query*—How do the moderns *"apply active effort* to things in prospective to their forefathers?" "The subjugation of the WORLD to the faith of the gospel is a high assumption, an imposing attitude to the church." *Query*—How is the subjugation of the world, &c. "a high ASSUMPTION to the church," and how is it "an *imposing attitude?"* —"We will roll back upon guilty infidelity, in full tides of gospel blessedness, the scoffs and contempts she has cast upon our efforts." *Query*—How will the Doctor and his church *"roll back scoffs* in full tides of gospel blessedness?"——But I am tired with this chymical language. Let us look into the *divinity* of this *Doctor.* "There are tens of thousands of associations in the church at this moment." Not one thousand, Doctor! "They are differently denominated," [into Cent and Mite Societies,] "but their object is one and indivisible." [Money!] *"It is to promote the coming of the reign of Christ."* The Doctor put this into *Italics.* So, then, *"the reign of Christ"* has not yet commenced! for Mite and Cent Associations and Tract Societies are to promote the coming of his reign!!! *Query*—Reverend Doctor, who reigns over the world? Who is King over the nations, and made Head over the church? But, perhaps, he means that the *mite* and *cent* societies are to promote the coming of his reign over the Doctor's church. But mark what follows: "Now I think no proposition is more susceptible of more distinct proof, growing out of our very nature, and drawn from obvious christian duty, than that *every child, in every christian family, in the whole church,* should be a member of some one of these associations"—Mite, or Cent, or Tract, or Missionary Societies—*every infant* born in the house and bought with money. But, adds he, "I know of *no means of grace* that, at so

tender a period, addresses itself so powerfully to the feelings of children as this." [Neither the New Testament nor the Catechism.] "It is making them feel that they are *co-workers* with God and with his church before they can work for their parents or earn their daily bread." It is much easier, then, for *every* child in a Mite Society to be a CO-WORKER with God than to work with its parents. Reader, believe me, I cite the Doctor's words. It is no fiction. And be assured I do not put a meaning upon his words forced or far-fetched. It is the *money* he has his eyes fixed upon—I mean the *money* which would make these children *co-workers with God.* If you cannot believe me, I will let you hear the Doctor once more: "There is not *one* child in *ten thousand,* even descending down to the poorest order of life —no, not one in *fifty thousand,* that might not, by proper care and management on the part of the parents, be taught either to *make* or to spare" [from its appetite I suppose] "more in one year than would constitute a member in some society of this kind"—that would make them a *co-worker with God* before they can assist their parents or earn their bread!!! Here we shall leave the Doctor. He once told me that he would contend for or build up the kingdom of the clergy to his last breath. *Come, then, expressive silence, muse his praise!*

If such instances will not open the eyes of the people, I fear that "judicial blindness" has fallen upon them indeed.

EDITOR.

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THE APOCALYPSE EXPLAINED.

THROUGH the kindness of a friend from Kentucky, at the city of Washington, we obtained direct from the press, Alexander Smyth's Explanation of the Apocalypse, or Revelation of John. Much was promised by Mr. Smyth, and he was a good deal snarled at by sundry editors for his impertinence in *invading* the dominions of the clergy. Some, indeed, were so candid as to allow that as a Monk had invented or discovered the art of making gunpowder, it was not unreasonable to suppose that a military general might discover the meaning of the Apocalypse. Now, although we had no prejudices against the General, we had not much faith in his pledge staked on the discovery; and, indeed, we are sorry that he has fallen so far short of the Monk alluded to. He has made a great noise, but that appears to be the whole he has done. His pamphlet is, indeed, likely to sell well, at 50 cents, though it does not contain as much matter as the present number of this work. But the *size* of it is the best property it possesses. The omnipotent key which he promised to this Revelation has been long in the possession of the infidel world. It is this: "It now appears that, although the christian church has received the Revelation of John the Divine as genuine, for more than sixteen centuries, it is a *pious* forgery." This omnipotent key would unlock all the mysteries of the Bible with the same ease it unlocks the Revelations of John. But

how will the General maintain the character of an honest man in professing to have discovered an infallible key to unlock this Revelation, which the Deists have worn out, and got wielded a hundred times, and which is yet unable to open the lock! But this is not all: it illy comports with the declaration that he had found out such a key of interpretation which leaves him in the rank of *may be's* and *perhapses*. He has to say occasionally, This *may mean* and *that perhaps may signify*. This is a slippery key—a key that often misses the bolt. He supposes that Ireneus, who died A. D. 202, was the *pious* forger of this Revelation, and that it was written as an enigmatical representation of events prior to that time; and yet some of the events which he brings forward as a part of this enigmatical history, happened after the death or just at the close of the life of Ireneus. He has not attempted to explain many of the most important items in this book, otherwise than by telling us it is "a *pious* forgery." When the fact that the Revelation of John existed and was quoted and referred to by writers from A. D. 100 till 200, presented itself, he discredits the testimony of historians, but afterwards quotes them as of authority in other instances. At one time Eusebius is a writer of no credit when his testimony opposes the General; at another time he is quoted without a demur. The same infallible key some of the infidels of the first centuries found out for unlocking the prophecy of Isaiah. They declared that what Isaiah said of the sufferings of the Messiah was written after the events had occurred, and that his prophecies were a *pious* forgery, although the Jews had held them sacred for many centuries before the christian era. Indeed the General's Explanation affords another instance that Sceptics are the most *credulous* of mankind, while they object to the credulity of others. We have not time at present to give this work any more attention, nor, indeed, do we suppose it deserves any more. Perhaps the General intended to write a burlesque on the commentaries of the age. EDITOR.

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EPISCOPALIAN DIOCESS IN OHIO.

IT appears from the journal of the proceedings of the seventh annual convention of the Protestant Episcopal church, in the state of Ohio, that the Right Reverend Bishop *Chase* received on his tour through England, in solicitations of donations, property to the amount of 20,000 dollars for the establishment of a theological institution for the qualifying of clergymen for the Church of England in his diocess. In his episcopal address to his convention he tells his clergy and laity that he generously presented a sum of money bequeathed to himself, by John Bowdler, esq. England, having converted this money into a "well-wrought set of communion plate for the chapel of the intended seminary." To perpetuate this disinterested act of benevolence to the clerical praise of the first and second donor, on the chief piece of the plate is engraved as follows:—

"A Flagon, two Chalices, two Patens, and COLLECTING *Plate.*
"This Communion Plate was purchased with a sum of money
"which the late John Bowdler, Esq. of Eltham in Kent, England,
"appropriated to the use of the Right Reverend Philander Chase,
"D. D. Bishop of Ohio, and was, by the Bishop's desire, dedicated
"forever to the service of this chapel. A. D. 1824."

Well may it be said that the righteous shall be held in everlasting remembrance, when their names are thus engraved on silver, and their piety commemorated by their own hands in letters as durable as the precious metal. This disinterested act of munificent benevolence of the Right Reverend Bishop of Ohio, will, no doubt, in the eyes of the pious Protestants, cover the policy of the subordinating these 20,000 dollars to the interest and personal benefit of the Bishop for life or good behaviour. For in the aforesaid journal, we are told that all the donations made to the Bishop in England, were made upon the basis that the Bishop is to reside at the Seminary wherever located, and to have the charge and direction of it as one of its principal professors and president; and, *as such*, to receive a proper compensation OUT OF THE FUNDS CONTRIBUTED. The interest of 20,000 dollars, at 6 per cent. is 1200 dollars per annum. Now, should the Bishop only receive as *"a proper compensation,"* the interest of this sum per annum, it will be obvious that, by his late tour, he has not only essentially subserved the interest of the Church of England, but secured for life a handsome support in Ohio—a sum exceeding that paid to the governor of the state. But we are informed that, "according to the Bishop's deed, upon which all donations are predicated, the real estate proposed to be given, and the appendages to it, will revert to the present Bishop, the proprietor, in the event of establishing the Seminary at any other place, (than the estate conveyed by the Bishop;) but notwithstanding such reversion, it will become the duty of the Bishop to reside personally at the Seminary." Thus the welfare of the Bishop is secured by every means, as well as the Protestant church. And who would not go on a similar tour, having any prospect of thus consolidating the property of the church and his own upon the same basis. Such is the policy of this measure, and such are the prospects of building up this Zion in the wilderness. But where is the spirit and the resemblance of the New Testament church and its Bishops, in all this management? But we ought not, perhaps, to think of comparing this Right Reverend Bishop and his diocess to any congregation of saints and its Bishops mentioned in the age of uncorrupted simplicity. One thing is incontrovertible, that neither the founder of the christian institution, nor any of his immediate followers, ever saw such a Flagon, two Chalices, two Patens, and Collecting Plate, as suited the taste of the Right Reverend Bishop Chase, D. D.

EDITOR.

AN ACCOMPLISHED PRIEST.

IN a pulpit in Washington, Pennsylvania, where sermons are wont to be *read,* a young gentleman recently made his grand debut in the presence of a polite levee. This young divine, we understand, had a great conflict in his *passions,* sometimes called *conscience,* whether he should be a lawyer or a scribe. His cane fell to the side of the scribe, and he assumed the black coat, but has not yet got the long face. He has said, indeed, that he has tried to pray before the glass that he might obtain a *graceful* appearance. But he is something of a genius, and somewhat *candid* too; for a sad catastrophe in the aforesaid pulpit had suggested to his creative genius a new discovery. A certain divine who had a few weeks before *preached* from the same pulpit, and who was obliged to wear spectacles, either because of weak eyes or a fastidious taste, had dropped his notes, and while by an extraordinary muscular exertion of his right hand, in an effort to recover them before they got out of reach, his spectacles, much agitated with the muscular exertion of his features, had descended far below the proper medium, and presented a rather singular *spectacle* to his admiring hearers. Our young priest, alarmed at such a singular accident, immediately hied away to the book-binder's and got a blank book in the garb and appearance of a New Testament, *firmly bound,* in which he registered his sermons—and had the candor, too, to declare his intentions and the cause. He boasted, before he mounted the rostrum, that he would get through his sermon in 45 minutes, which he did to one half minute. But think of the divine forbearance when this young divine spent some minutes in prayer before he began, supplicating that he might be *directed* to a suitable portion of the Divine Word, and that he might be *enabled* to make a seasonable discourse, which at the moment was in *writing,* predetermined, premeditated, and committed to memory. O how long will the people be duped by such mocking! How long will they succumb to be thus mocked and insulted by every boy who has the hardihood to profess to teach a religion of which he knows no more, and feels less, than his blank book, when scrolled with one of Burder's Sermons, or Rowland Hill's Harangues.

EDITOR.

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WESTERN BOROUGH.

A SUBSCRIBER in a western borough favored us a few days since with an article commending the religious zeal of the mercantile as well as other citizens of that place, but lamenting that some of the most religious merchants in that town, who are very devout one day in seven, do not seem to understand that a religious man should have some fixed and honest principles in dealing. He laments very much that one or more of the merchants should, although taking a lead in teaching and inculcating religion, in many instances have no other principles of

dealing than cupidity, and that the ignorance of a purchaser should be the only standard in fixing a price upon merchandise. We cannot at present lay our hand upon this article, but from recollection glance at its features. It is, indeed, to be lamented that, not only amongst merchants, but amongst all classes of the community professing christianity, there appears so little regard to the fixed and immutable principles of justice and truth; and, as the above writer complains, that many of the non-professors of religion are much more circumspect and upright in all their transactions than the more devout. Indeed many of the loudest and most furious talkers about religion seem to regard their profession and to wear it as a cloak of covetousness, and act as though they thought that a religious profession sanctions and consecrates that which would be downright fraudulency in mere men of the world. It is, indeed, an alarming state of things, in a religious and moral point of view, when we are more afraid to deal with the devout, or rather prefer to deal with those of no religious profession, than with the greatest devotees. It is, however, one proof amongst hundreds that exist, that the time *now is* when many have a form of godliness but deny *the power* of it. That man's religion is not worth a pin whose passions and lusts are not controlled by it.

EDITOR.

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WASHINGTON COLLEGE.

THE preceding item recalls to our recollection some deferred articles. We had the pleasure of reading, a few weeks since, a very able and eloquent address to the graduates, at the close of the last session of Washington College, pronounced by the Principal, the Rev. *Andrew Wylie*. In this address the learned Principal exposed most satisfactorily an abominable system or cajollery, or depraved flattery, practised by some academical teachers and others, in order to ingratiate themselves with their pupils, and to facilitate the enlargement of their respective establishments. The injurious tendency of this course of flattering students into a high conceit that they are the Newtons and Solomons of the age, was laid open to the most dull and superficial reader. But that any of the religious teachers of the West who have the care of the instruction of youth should endeavor, by a course so indiscreet and so injurious to young men, to outrival their competitors for a share of public patronage, and that they should condescend to means still more repugnant to morality, even to blast in secret the reputation of their brother teachers, finds a parallel only amongst those religious extortioners and religious swindlers of whom my late correspondent complained. We are glad to hear that an entire change has been effected in the course of education and discipline in Washington College, and that it is rising, not by artificial stimuli, but by the surer, though sometimes slower means of intrinsic merit, to a very respectable share of public patronage. EDITOR.

No. 9 MONDAY, APRIL 4, 1825. VOL. II.

ESSAYS.

ON THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

NO. IX.

THE gospel, or glad tidings of the benignity of God to mankind, is emphatically called *the grace of God*. *Grace* is a term of frequent occurrence in the New Testament, and always signifies the *favor* of God towards sinners. This is no where so fully exhibited as in the gift of his Son. Hence the full, free favor of God came by Jesus Christ; and this is termed *the grace*, or *the grace of God*. The Spirit of God, by whose agency this grace is exhibited, is therefore called *the Spirit of Grace*. Those who have apostatized from the faith of the gospel, are said to have done despite or to have offered an indignity to the Spirit of Grace, because they have treated with contempt that record which he inspired, and have contemned those splendid attestations which he vouchsafed in proof of its authenticity.

A great many enthusiastic and extravagant things are said about the grace of God—by those, too, who profess to teach the christian religion. Hence we often hear grace spoken of as a sort of fluid, resembling the electric, which bursts from the clouds that pass over our fields. *Free grace*, and *sovereign grace*, and *grace in the heart*, are terms long consecrated and hackneyed in sermon books, until many suppose that they are Bible terms and phrases. Hence the grace of some religious sectaries is free, and of others not free—is sovereign, and not sovereign—is in the heart, or not in it. There is a grace, too, which is called *special*, and a grace that is *irresistible* and *efficacious*. With some *the day of grace* is sinned away; with others it never comes, or never passes away. From all this confusion in the modern Babel, let us turn to the style of the New Testament. There we find that every bounty expressive of the favor of God towards man, is called *a grace;* that the bounty which one christian exhibits to another, is called *a grace;* that the *written* or *spoken* gospel is called *the grace of God;* and when this gospel is announced, *the grace of God* is said to appear, or to shine forth. Those who hold or stand in the gospel, as delivered by the apostles, are said to stand in the *true grace of God*, contradistinguished from those who blended the Law and the Gospel. Those who did not correspond in temper and deportment to the gospel, "received the grace of God in vain;" and those who did so correspond are exhorted "to continue in the grace of God." Those, then, who believe the gospel, receive the grace of God; for, in receiving the gospel, they, in other words, receive the grace of God. When the gospel is exhibited to any people, "the grace of God hath appeared," or "shone forth" unto them. When they believe it in their hearts, or receive it sincerely, then, and not till then, they have the grace of God in their hearts. This is all the countenance the scrip-

tures give to the popular phrase, *"the grace of God in the heart."* When men have believed the gospel, they are under the reign of grace—they are under the favor of Jesus Christ, and all the benefits they enjoy are so many multiplications of his favor. So that when the apostle prayed that grace might be multiplied unto, or that the grace of the Lord Jesus Christ might be with the saints, he, in other words, desires that the favor or benefits of his reign might be with them. While christians keep the commandments of the Saviour, they grow in his favor, or grow in grace, which is exhibited in the increase of all those dispositions and tempers of mind which are compatible with their state, as standing in the true grace of God.

This grace of God works in the hearts of the recipients. By it the peace of God rules, and the love of God is diffused in the hearts of men. A heart ruled by the peace of God, and warmed by his love, is as conscious or as sensible of it, as of any of its own emotions. Every person knows or is conscious that he loves, or fears, or dislikes any person, or thing. When two individuals are at enmity against each other, they are conscious of it, and of the cause. When they are sincerely reconciled to each other they are just as conscious of it, and of the means or cause of their reconciliation. And shall it be, when men are reconciled to God through his Son Jesus Christ, that they are, in this instance only, inconscious of it! Were this the case, with what propriety or truth could the apostle say to the christians of his time concerning the Saviour, "Whom, having not seen, ye love; on whom, not now looking, but believing, ye greatly rejoice in him with joy unspeakable and full of glory!" That a person could believe on, or trust in another, that he could love him, and rejoice in him, without being conscious of it, is altogether inadmissible. A persuasion that God is so benign, that he is so philanthropic, as to account faith for righteousness unto him that believes the record given of his Son, as necessarily produces peace with God, as the appearance of the sun dissipates darkness. "Being justified by faith we have peace with God through our Lord Jesus Christ, through whom, by this belief, we have obtained access to his favor in which we stand, and rejoice in a hope of the glory of God."

Indeed a transition from darkness to light, from enmity to friendship, from hatred to love, from distrust to confidence, from despondency to hope, from sorrow to joy in those of adult age, is marked with so many sensible attributes, as to render the inconsciousness of it morally impossible. Those, however, who are from infancy brought up in the education and discipline of the Lord; on whose infant minds the sun of righteousness has shone, are not capable of contrasting their present views and feelings with their former. From the earliest recollections they have believed in Jesus, and have, in some measure, enjoyed the benefits of a hope of acceptance with God. As their capacities of understanding have expanded, as their faith and

confidence have increased, their enjoyments of the grace of God have also enlarged—But, perhaps, in no case amongst those born in a land where christian revelation is so generally diffused, can the contrast be so sensible and so obvious as in the first age of christianity. For thousands of men and women who yesterday were perfect Pagans, to day rejoice in the hope of eternal life. Once they were darkness, but now they are light. Their renovation was as sensible, as obvious, and as striking to themselves, as the emancipation of an adult slave, as the liberation of a captive, or as the opening of the eyes of a blind man is to himself. Not adverting to the extreme disparity in our circumstances in these instances, from those of the first converts, has given rise to a perplexity, and sometimes, to a perturbation of mind, extremely prejudicial to the happiness of many disciples. To this the popular harangues have contributed in no small degree.

It is, perhaps, chiefly owing to the religious theories imbibed in early life from creeds, catechisms, and priests, that so few comparatively enjoy the grace of God which bringeth salvation. The grace of God, exhibited in the record concerning Jesus of Nazareth, affords no consolation. The hopes and joys of many spring from a good conceit of themselves. If this good conceit vanishes, which sometimes happens, despondency and distress are the consequences. While they can, as they conceit, thank God that they are not like other men, they are very happy; but when this fancied excellency disappears, the glad tidings afford no consolation: anguish and distress have come upon them. This, with some of the spiritual doctors, is a good symptom too; for, say they, *"if you do not doubt we will doubt for you."* When they have worked them into despondency, they minister a few opiates, and assure them that they are now in a safe and happy state. Now they are to rejoice, because they are sorrowful; now they are to feel very good, because they feel so very bad. This is the orthodox *"christian experience."* This is the genuine work of the Holy Spirit!

Now in the primitive church the disciples derived all their strength, confidence, peace, hope, and joy, from the grace of God appearing in Jesus Christ. In this grace they saw their sins forgiven, themselves accepted, and, on the promise and oath of him that cannot lie, they looked for eternal life. They continued in this joy while they continued keeping the commandments of their Lord, and thereby continued in his love. By this grace of God appearing in Jesus Christ, the Spirit of God comforted their hearts; through it the spirit of adoption was received, and by it they cried Abba, Father. Their life and their joys sprang from him in whom they confided, and not from a high opinion of themselves. The foundation of their hope made them humble; the foundation of the hope of many moderns makes them proud. The fruits of the Spirit which they received were *love* to him that loved them, and to the saints for his name's sake; *joy*, springing from their acceptance with

God and hope of eternal life; *peace* with God through the sacrifice of his Son; *forbearance* towards all, springing from the Divine forbearance which they were every day conscious of; *goodness* exhibited to friends and enemies, in overt acts of kindness; *faithfulness* to God and man; *meekness* in their temper; and *temperance* in restraining all their appetites, springing from the example of their glorious Chief. The fruits of the spirit of the fashionable christians, are *love* to themselves, and to those who unite with them in subscribing the same creed, and in paying the same priest; *joy,* springing from a high conceit of their moral worth; *peace* with God through their having made a covenant of peace on conditions of their own stipulation; *forbearance* towards the rich or honorable transgressors of their laws, or those of God; *goodness* to them that love them; *faithfulness* to men, so long as their interests are consulted thereby; *meekness* in their temper to those who flatter them that they are every way excellent; and *temperance* wherein appetite makes no farther demands. In others the fruits of the spirit of orthodoxy are various:—*doubts,* which spring from their want of certain good symptoms; *fears,* which arise from a conscience not purged from dead works; and alternate joys and sorrows arising from a good or bad opinion of themselves—censoriousness towards them who cannot say *shibboleth* as articulately as themselves, and pride originating from a notion that they are exclusively the elect of God. We hope that amongst the popular establishments there are many whom the picture will not suit; but it is with sincere regret that we declare, it is drawn to the life and deportment of very many who stand very high in the religious world, who are pillars, too, in the temples in our favoured land.

But to conclude, we commenced this essay with the intention of exhibiting the import of the grace of God, in the fixed style of the New Testament, regardless of the spurious dialect, or new nomenclature of modern divinity. The prominent ideas intended to be exhibited are, that the gospel of Jesus Christ is emphatically the grace of God; that this gospel received is the grace of God received; that this grace of God when received, works in the hearts of them that believe, that the Spirit of grace therein dwells in the hearts of men, and teaches them to deny ungodliness and worldly lusts; to live soberly, righteously, and godly in this present evil world; that they have "received the grace of God in vain" who do not exhibit its fruits; that "christians continue in the grace of God" while they abound in these fruits; and that while men hold fast the gospel as delivered by the apostles, they "stand in the true grace of God."

Thus we see that the whole work of the Spirit of God in the salvation of men, as the spirit of wisdom, the spirit of power, and the spirit of grace or goodness, is inseparably connected with, and altogether subservient to the gospel or glad tidings of great joy unto all people, of the love of God exhibited in the humiliation unto death of his only begotten

Son. Detached from this we know nothing of it, because nothing more is revealed. And to indulge in metaphysical speculations, or to form abstract theories of our own, is not only the climax of religious folly; but has ever proved the bane of christianity. If, at any time, in these essays, we approached the precincts of those regions, it was in following the gloomy doctors who begin and end there.

EDITOR.

* * *

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

NO. III

"HOLY FATHER—now I do not pray for these only, but for those also who shall believe on me THROUGH THEIR WORD, *that they all may be ONE*—That THE WORLD MAY BELIEVE *that thou hast sent me.*" The testimony of the apostles, the Saviour makes the grand means of the enlargement and consolidation of his empire. He prays that they who believe on him through their testimony may be united. And their union he desires, that the world may believe that he was sent of God, and acted under the authority, and according to the will of the God and Father of all. The word of the apostles, the unity of those who believe it, and the conviction of the world are here inseparably associated. All terminate in the conviction of the world. As the Father so loved the world that he gave his only begotten Son; as the Son so loved the world as to become a propitiation for its sins, and as the Spirit came to convince the world of sin, of righteousness and of judgment, the conviction of the world is an object of the dearest magnitude in the estimation of the Heavens. All the attributes of Deity require that this grand object be achieved in a certain way, or not at all. That way or plan the Saviour has unfolded in his address from earth to heaven. We all must confess, however reluctant at first, that, in the government of the world, there are certain ways to certain ends, and if not accomplished in this way they are not accomplished at all. The fact is apparent, and most obvious, whether we understand, or can understand the reason of it. As well might Israel have dispossessed the Canaanites in any other way he might have devised, as we attempt to carry any point against the established order of Heaven. Israel failed in his own way; in God's way he was successful. We have failed in our own way to convince the world, but in God's way we would be victorious. Wisdom and benevolence combined constitute his plan, and although his ways may appear weak or incomprehensible, they are, in their moral grandeur of wisdom and benevolence, as much higher than ours, as the heavens are higher than the earth.

For any thing we know, it was in the bounds of possibilities for the Saviour to have founded his kingdom without apostles or their word; but we are assured, from the fact of their having

been employed, that his wisdom and benevolence required, in reference to things on earth and things in heaven, that they should be employed. If, then, as is evident, there is a certain way in which christianity can pervade the world, and if the unity of the disciples is an essential constituent of this way, how grievous the schisms, how mischievous the divisions amongst them!! While they are contending about their orthodox and their heterodox*isms* they are hardening the hearts of the unbelievers at home, and shutting the door of faith against the nations abroad. While the Saviour, in the prospects of all the sorrows that were about to environ him, in the greatness of his philanthropy, forgetful and regardless of them all, was pouring out his fervent desires for the oneness of his followers, many that call themselves his disciples are fomenting new divisions, or strenuously engaged in keeping up the old ones. They in fact prefer their paltry notions, their abstract devices, their petty *shibboleths* to the conversion of the world. Yes, as one of the regenerate divines said, some time since, he would as soon have communion with thieves and robbers, as with those who disputed his notions about eternal generation, or eternal procession, or some such metaphysical nonsense; so, many, in appearance, would rather that the world should continue in Pagan darkness for a thousand years, than that they should give up with a dogmatic confession, without a life giving truth in it.* From the Roman pontiff down to a licensed beneficiary, each high priest and Levite labors to build up the shibboleths of a party. With every one of them, his cause, that brings him a morsel of bread, is the cause of God. Colleges are founded, acts of incorporation prayed for as sincerely as the Saviour prayed for the union of christians in order to the conversion of the world, theological schools erected, and a thousand contributions levied for keeping up parties and rewarding their leaders.

I have no idea of seeing, nor one wish to see the sects unite in one grand army. This would be dangerous to our liberties and laws. For this the Saviour did not pray. It is only the disciples of Christ dispersed amongst them, that reason and benevolence would call out of them. Let them unite who love the Lord, and then we shall soon see the hierling priesthood and their worldly establishments prostrate in the dust.

But creeds of human contrivance keep up these establishments, nay, they are declared by some sects to be their very constitution. These create, and foster, and mature that state of things which operates against the letter and spirit of the Saviour's prayer. The disciples cannot be united while these are recognized; and while these are not one, the world cannot be converted. So far from being the bond of union, or the means

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**The history of the world has not informed me of one sinner brought to repentance or converted unto Jesus Christ by any confession of faith in existence.*

of uniting the saints, they are the bones of controversy, the seeds of discord, the cause as well as the effect of division. As reasonably might we expect the articles of confederation that league the "Holy Alliance" to be the constitution of a republic, as that the Westminster or any other creed should become a means of uniting christians. It may for a time hold together a worldly establishment, and be of the same service as an act of incorporation to a Presbyterian congregation, which enables it to make the unwilling *willing* to pay their stipends, but by and by it becomes a scorpion even amongst themselves.

But the constitution of the kingdom of the Saviour is the New Testament, and this alone is adapted to the existence of his kingdom in the world. *To restore the ancient order of things* this must be recognized as the only constitution of this kingdom. And in receiving citizens they must be received into the kingdom, just as they were received by the apostles into it, when they were in the employment of setting it up. And here let us ask, How did they receive them? Did they propose any articles of religious opinions? Did they impose any inferential principles, or require the acknowledgment of any dogmas whatever? Not one. *The acknowledgment of the king's supremacy in one proposition expressive of a fact, and not an opinion, and a promise of allegiance expressed in the act of naturalization, were every item requisite to all the privileges of citizenship.* As this is a fundamental point, we shall be more particular in detail.

When any person desired admission into the kingdom, he was only asked what he thought of the king. "Dost thou believe in thine heart that Jesus of Nazareth is the Messiah, the Lord of all," was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of Messiah. In the act of naturalization which was *then* performed by means of water, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet, than Jesus the Lord. He was then treated by the citizens as a fellow-citizen of the saints, and invited to the religious festivals of the brotherhood. And whether he went to Rome, Antioch, or Ephesus, he was received and treated by all the subjects of the Great King as a brother and fellow-citizen. If he ever exhibited any instances of disloyalty, he was affectionately reprimanded; but if he was guilty of treason against the King, he was simply excluded from the kingdom. But we are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of any thing subsequent thereunto. The declaration of the belief of one fact, expressed in one plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom. Such was the ancient

order of things, as all must confess. Why, then, should we adopt a new plan, of our own devising, which, too, is as irrational as unconstitutional.

Let me here ask the only people in our land who seem to understand the constitution of our kingdom and the laws of our King in these respects, Why do you, my Baptist brethren, in receiving applicants into the kingdom, ask them so many questions about matters and things which the apostles never dreamt of, before you will permit them to be naturalized? Although you do not, like some others, present a book for their acknowledgment, you do that which is quite as unauthorized and as unconstitutional.

Your applicant is importuned in the presence of a congregation who sit as jurors upon his case, to tell *how*, and *why*, and *wherefore* he is moved to seek for admission into the kingdom. He is now to tell "what the Lord has done for his soul, what he felt, and how he was awakened, and how he now feels," &c. &c. After he has told his "experience," some of the jurors interrogate him for their own satisfaction; and, among other abstract metaphysics, he is asked such questions as the following: "Did you not feel as though you deserved to be sent to hell for your sins? Did you not see that God would be just in excluding you from his presence for ever? Did you not view sin as an infinite evil? Do you not now take delight in the things which were once irksome to you?" &c. &c. If his responses coincide with the experience and views of his examiners, his experience is pronounced genuine. He not unfrequently tells of something like Paul's visions and revelations, which give a sort of variety to his accounts, which, with some, greatly prove the genuineness of his conversion.* Now what is all this worth? His profession is not that which the apostles required; and the only question

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The reader may, perhaps, think that we speak too irreverently of the practice and of the experience of many christians. We have no such intention. But there are many things when told or represented just as they are, which appear so strange, and, indeed, fanciful, that the mere recitation of them assumes an air of irony. I confess, upon the whole, that this order of things appears to me as unreasonable and as novel as the following case:—James Sanitas once had a consumption. By a few simples, a change of air, and exercise, he recovered his former good health. He was importuned by Thomas Medicus, a physician, to converse about his former disease and recovery. The Doctor doubted whether he was really restored to health. He asked what medicines he used. James Sanitas replied. The Doctor asked him whether he felt an acute pain in his breast or side for so long a time. He next inquired if certain simples were used, and how they operated. Last of all he inquired what his present feelings were. The answers of James did not correspond with Dr. Medicus' theory, and was told that he had still the same malady, and was in circumstances as dangerous as before. James assured him he felt perfectly sound and vigorous, and appealed to the manifest change in his appearance, corpulency, color, strength, &c. The Doctor settled the controversy by telling him that unless he felt certain pains so long, and a peculiar class of sensations while using the simples prescribed, he is deceived, he cannot be cured, he is yet consumptive, and must die.

is, whether the apostolic order of this is the wiser, happier, and safer. When the eunuch said, "Here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." He replied, *"I believe that Jesus Christ is the Son of God."* Philip then accompanied him into the water, and immersed him. None of your questions were propounded—no congregation was assembled to judge of his experience. Philip, as all his contemporaries did, took him on his word. Now I think, brethren, that you cannot say I assume too much when I declare my conviction that the apostolic method was better than yours. You object that a person's *saying* he believes what the eunuch believed does not afford you sufficient evidence to disciple him. Well, we shall hear you. But let me ask, If he heartily believe what the eunuch believed, is he not worthy of baptism? "Yes," I hear you respond. Now for his *saying* he believes. What have you but his *saying* that he feels or felt what he described as his experience? You take his word in that case when accompanied with manifest sincerity, why not, then, take his word in this case when accompanied with manifest sincerity? Yes, but say you, any person can learn to say that he believes what the eunuch believed. Admitted. What then? Cannot any person who has heard others catechised or examined for his experience, *learn too* to describe what he never felt? So far the cases are perfectly equal. The same assurance is given in both cases. You take the applicant on his own testimony—so did they. We both depend upon his word, and we grant he may deceive us, and you know he has often deceived you. But we could easily shew, were it our intention, that you are more liable to be deceived than we. But we leave this, and ask for no more than what is abundantly evident, that the apostolic plan affords the same assurance as yours. We have the word of the applicant, and you have no more. These considerations shew that the apostolic plan is the wiser and the safer. It is more honorable to the truth too. It fixes the attention of all upon the magnitude of the gospel faith—upon the magnitude of the fact confessed. It exalts it in the apprehension of all as the most grand, sublime, and all-powerful fact. It makes it to the disciple, in his views, what the Saviour is in all the counsels of God—the *Alpha* and the *Omega*. It shews its comprehensive and fundamental import, which in fact transcends every other consideration. Moreover, *the disciple thus baptized is baptized into the faith,* but in the modern plan he is *baptized into his own experience.* It is then most honorable to the saving truth.

But says one, You may soon get many applicants in this way. Stop, my friend, I fear not so many. You will, if you interrogate the people, find many to say they believe what the eunuch believed, but you cannot persuade them to do as the eunuch did. They will confess with their mouth this truth, but they do not wish to be naturalized or to put themselves under the constitution of the Great King. Their not *moving* in obedience proves

the truth does not *move them.* But when any person asks what the eunuch asked, he, *ipso facto,* shews that his faith has moved him, and this authorized Philip to comply with his desires, and should induce us to go and do likewise. When the ancient order of things is restored, neither more nor less will be demanded of any applicant for admission into the kingdom, than was asked by Philip. And every man who solicits admission in this way—who solemnly declares that, upon the testimony and authority of the holy apostles and prophets, he believes that Jesus is the Messiah, the Son of the living God, should forthwith be baptized without respect to any questions or dogmas derived either from written creeds or church covenants. But I have wandered far from my investigation of the merits of the arguments in favor of creeds—so far that I cannot approach them until my next.

EDITOR.

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THE following epistles will serve as a specimen of the many received relating to the contents of this work, and will, perhaps, be of some use to its numerous and diversified readers. Prejudices which existed against this paper, and the panic which its first numbers produced, have greatly subsided, and its circulation has increased with unusual rapidity. It is high time that the religious community should awake to a just sense of the circumstances, and to the signs of the times, and we are peculiarly happy to witness the spirit of inquiry and investigation which at present threatens the downfall of those establishments projected in ignorance and enthusiasm and consummated by superstition.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir,

I HAVE been a constant reader of your periodical work from its commencement, and have been entertained and I think much edified; but I find some difficulties in comparing your views with the New Testament.

In your *Sentimental Journal,* page 216, you say, "evidence alone produces faith, or testimony is all that is necessary to faith;" and, section 7th, same page, you say, "no person can help believing when the evidence of truth arrests his attention." Here I wish an explanation. Were there not many attended on Pentecost besides the three thousand who believed on that occasion? I ask, Why did they not all believe, for I presume they all heard and saw all that the three thousand saw and heard? The same may be said of the event that took place in the temple when Peter and John performed the miracle of healing the crippled man. There were many others who saw and heard? But five thousand believed—others persecuted. I wish here to refer you to a few passages of scripture that seem to me a difficulty to reconcile to your view of faith. John x. 24-28. John vi. 37 and 39. and John viii. 30 to the end of the chapter. Did not

those persons hear the word of truth and see the miracles wrought in attestation of the truth? Did it not arrest their attention, and what sort of faith was theirs? Did not Judas Iscariot see the miracles and hear the words of Jesus for a length of time, and on various occasions, and what sort of faith was his?

There is another difficulty that occurs to me in comparing some of your views (as I understand them) with the scriptures. If I understand you, your views are that no divine influence is necessary in order to faith, nor is any afforded to any more than is contained in the divine record. I would then ask why one person embraces the gospel gladly and another rejects it, and what we are to understand when we are told that the Lord opened the heart of Lydia that she attended to the things spoken by Paul; and what made the good ground or who gave the good and honest heart named in the parable of the sower. I think there is a text somewhere that says, "the preparation of the heart in man and the answer of the tongue is from the Lord;" and we know that we farmers do not prepare our ground by sowing our seed on it; neither can we understand that the Saviour meant that the sowing of the seed prepared the ground, or made the good and honest heart, or it would have had the same effect on the stony places, or amongst the thorns.

Permit me to make one more request: Do give me a short explanation of a part of the Epistle to the Romans, beginning at the 28th verse of the 8th chapter and ending at the 11th chapter. If this will be too much, confine yourself to two words that occur so often in the New Testament. They are these, *"called,"* or the called, and *"elect,"* or elected, or election. In complying with these requests you will confer a particular favor on an inquirer after truth. P. H.

Kentucky, January 25, 1825.

REPLY.

My Dear Sir,

COULD I satisfactorily remove all the philosophical difficulties presented in your friendly epistle, and answer to your conviction every inquiry, I dare not do it for one substantial reason, viz. the next mail would bring me perhaps 500 questions as difficult as they, and thus we should have in a little time a catechism as long and as metaphysical as the Westminster. I need not tell you of my unfeigned respect for you, nor of my sincere desires to render you all possible satisfaction, as I think you have already assurances as unambiguous as any which I could afford. Besides, in the prosecution of this work it will appear that not the Bible but the schoolmen have raised those difficulties; and if it has not already appeared, I trust it will yet be manifest that those difficulties neither stand in the way of the salvation of the soul nor of the body.

Difficulties that arise from my remarks on faith in the passages quoted, may be easily solved by attending to the fact, that,

in those remarks, we were speaking simply of faith itself, as existing in the human mind, independent of the theory of remote causes. A tree, a bird, and a fish, are easily distinguishable from one another by essential attributes or properties evident to all. There are many questions, however, about the remote causes of their existence, their attributes, and properties, which might be proposed, the solution of which would be as puzzling and curious as unprofitable. The unlettered swain who is possessed of an apple, a bird, and a fish, can easily distinguish them; and when eaten they are as conducive to his health and vigor as though he could comprehend and explain every principle and item that enters into their constitution. Faith, hope, and love, are just as distinct and distinguishable; with this difference, perhaps, that mental things not being subjected to the scrutiny of the external senses, require more reflection than those things submitted merely to the eye or hand. Now faith is neither more nor less than the belief of some testimony. This is what, in all ages, and amongst all people, is called faith. Faith without testimony is impossible; and nothing more nor less than testimony believed constitutes faith. I might be asked why such testimony was exhibited—who gave it—who caused it to be given —why I heard it—why I did not hear it sooner—or why I did not attend to it when heard,—and a thousand things besides; but still faith remains the same thing let these questions be answered as they may. And whether one man think that a man can, by the mere testimony of the witnesses, believe, or that God works faith in the heart by his Holy Spirit, still faith, however it comes into existence, is the belief of testimony. And such is the constitution of the human mind, that a man is as passive in believing as he was in receiving his name, or as the eye is receiving the rays of light that fall upon it from the sun; consequently no man can help believing any testimony when the evidence of its truth arrests his attention.

But here we are asked. Why does not the same evidence arrest the attention of all? Why do not all believe the same testimony? The fact exists that all do not believe the same testimony, either human or divine. The evidence, then, does not arrest the attention. Why does it not? Prejudices, indisposition, antipathies, predilections, &c. shut the eyes and harden the heart. But here curiosity is not yet satisfied. It inquires again, Why is one more prejudiced than another, or why is one more indisposed than another? It is answered that the constitution of mind and body, habits, and the growth of certain passions, make the difference. This will not suffice. Another and another *why* is proposed. *Why* were these things so? It is answered, It was so decreed. Then comes *why* was it so decreed? It is answered, Because God so pleased. This is not yet satisfactory. It is asked, *Why* did it so please him? Because it was most conducive to his glory. Why was it most conducive to his glory? Because it was. And why, and why, and why?

and so it ends with a *why,* just where we began.

But the parable of the sower presents a difficulty of the same kind. Why four kinds of ground? It is a fact that there exist four kinds, and that the seed did not alter the ground—did not change its nature. The ground was the same before and after the seed was cast. What then made the difference in the ground? —was it naturally or supernaturally so? If *naturally,* why *four* and not *two* kinds? If supernaturally one was good, why were three not so? If supernaturally three were bad, why was but one good? Many such questions the scholastic divines have given birth to. But when solved they contribute nothing to our happiness.

The parable of the sower and the other scriptures referred to in your letter, were not pronounced with a reference to settling such questions. In the parable of the sower the Saviour acquainted his apostles with the reception his word would meet with from the Jews when promulged to them. Some of them who believed the ancient revelations, like Lydia, and whose hearts were thereby opened or honestly disposed towards the hope of Israel, received the glad tidings of his advent without prejudice, and brought forth fruit in different degrees, according to a variety of circumstances. Others received the word, but the anxieties and the lusts of other things rendered it unfruitful. Others soon apostatized, and went back to the Jews because of tribulation; and on others it took no effect. Thus they were apprized before they set out of the result of their mission, and the fact proved the Saviour's prophecy to be correct. Both amongst the Jews, religious proselytes, and the Gentiles, it so came to pass. He did not intend in this parable to teach that some men's hearts were either naturally or supernaturally disposed to believe, and that others were not. He did not make excuses for men's infidelity by teaching them that the reason why they could not believe was because they were not the elect; nor did he flatter the pride of any who considered their natural powers and good dispositions were the cause of becoming his disciples. No such questions were before him; and to apply this parable to other purposes than those in reference to which it was pronounced, is wresting the scriptures.

Solomon's maxim that "the preparations (or Hebrew, *disposings*) of the heart and the answer of the tongue are both from the Lord," has been quoted by many divines to prove what Solomon never intended. Solomon was not speaking of the salvation of Jesus Christ in these words, but of the general management of the hearts and *tongues* of men. The answer of the tongue, as much as the *disposing* of the hearts, in some men, is from God.

While we thus contend, my dear friend, that "the sense of scripture is not manifold, but one;" that every period must be interpreted subordinately to the scope or design of the writer, thus endeavor to understand the revelation without any human

system before our eyes, I am not to be understood as asserting that there is no divine influence exercised over the minds and bodies of men. This would be to assert in contradiction to a thousand facts and declarations in the volume of revelation—this would be to destroy the idea of any divine revelation — this would be to destroy the idea of any divine government exercised over the human race—this would be to make prayer a useless and irrational exercise—this would be to deprive christians of all the consolations derived from a sense of the superintending care, guidance, and protection of the Most High. But to resolve every thing into a "divine influence," is the other extreme. This divests man of every attribute that renders him accountable to his Maker, and assimilates all his actions to the bending of the trees or the tumults of the ocean occasioned by the tempests.

There are many things which are evident, yet altogether inexplicable. Some animals, even of those domesticated, are naturally, we say, kind and obliging, good natured and affectionate; while others of the same species are just the contrary. These sometimes, too, are moved by a divine influence. The dove returning with the olive branch, the raven with the food for the prophet, the fish with a stater in its mouth for tribute, another bringing Jonah to shore, and an ass preaching to a wicked prophet, were moved by "a divine influence." Until we know more of God than can be revealed or known in this mortal state, we must be content to say of a thousand things a thousand times, we cannot understand *how*, or *why*, or *wherefore* they are so.

But he would be a foolish husbandman who, going forth with precious seed to cast upon his field, would cease to scatter it because a philosopher had asked him some questions about its germination and the influences requisite to its vegetation, which he could not explain. As foolish would a hungry man be who would refuse to eat bread because he could not explain the process of digestion, nor tell how it conduces to the preservation of life. And just as foolish he who refuses to meditate upon the revelation of God and to practise its injunctions, because there are some *why's* or *wherefore's* for which he cannot give a reason.

My limits forbid me at present to be more particular. The scriptural import of some terms and phrases in your letter will be attended to hereafter. I wish to avoid all philosophical questions which have been introduced into the christian system, because they are utterly unprofitable, vain, and endless. For instance, were I to discuss philosophically the dogma founded on John vi. 37. "All that the Father giveth me shall come to me," I should soon be asked to solve a difficulty founded on John xvii. 13. "I have lost none of them thou *gavest me*, except one, the son of perdition." When I should have solved a difficulty on John x. 24. "Ye believe not because ye are not of my sheep," I should have another upon these words, "Ye believe not be-

cause you seek honor from men," &c. I am not to be understood that there are difficulties really existing upon these passages, for they are plain in their context; but systems have made them difficulties as respects other systems, But those "texts" when torn out of their scope, are like the human eye when torn from the head and placed in the palm of the hand—it is useless, except as a subject of dissection and amusing speculation.

Hoping that your faith, and love, and hope, grow exceedingly, I remain your affectionate brother in the hope of immortality.

EDITOR.

Mason county, Kentucky, February 16, 1825.

Brother Campbell,

YOUR last number of the "Christian Baptist" has just arrived; and I must say, in justice to my own conscience, and in accordance with the sentiments of all those who have expressed themselves, that it is unusually interesting. Your readers are well pleased with your piece on the Spirit; but they are better pleased with your piece on the subject of the incorporation of the Danville University. I would say, for your information, as you seem, from your remarks in the last number, not to know, that the legislature had passed the act of incorporation, which you intimated or insinuated would be antirepublican, and which seems to be the universal opinion of all disinterested persons. How this is reconcilable with the equal and unalienable rights of mankind, and with the genius of our government, (when, as I have been informed, Congress has refused to incorporate religious institutions in the manner in which our legislature has done;) remains, for them to explain to us. Although I do not cordially approve of every sentiment advanced in your publication; yet I am constrained to say, that, it is better calculated "to restore the ancient order of things," to elicit an earnest, diligent, accurate, and thorough investigation of facts generally, and scripture particularly, to expose and dismember those illegal, dangerous, and antiscriptural confederacies, hiearchies, and aristocracies which are so often, and so cunningly formed, and which are so sedulously sought, and so assidiously maintained, at the expense of us laity, truth and righteousness: and for the aggrandizement, the sole aggrandizement, of domineering, ambitious, not to say, designing and licentious clergy, than any publication I ever saw: and I do not hesitate to allow, that I do most conscientiously believe that it is doing more good than any publication in the western country. Moreover I do most earnestly wish it could have a more extensive circulation, even throughout the whole United States; and particularly in the middle and southern states, where the abominable abuses, irregularities, and usurpations are the most prevalent and powerful. Your paper has well nigh stopped missionary operations in this state. I hope it will destroy associations, state conventions, presbyteries, synods, and general assemblies; all of which are as assumed and

as antiscriptural as the infallibility and pontificate of the Pope of Rome. I have long been a member of Associations; and to the best of my knowledge, all the rivalships, divisions, schisms, jealousies, and antipathies which have existed in our state for the last fifteen or twenty years, have been generated, nourished and measurably matured in associations. By adopting the same rule by which associations and conventions are formed, we might have a national convention of all the kindreds, tongues, people, tribes and nations under heaven, to meet once in every ten or twenty years, in London, Constantinople, Pekin, or Philadelphia. Let each nation send one ambassador, plenipotentiary, messenger, priest, high-priest, pontiff, or king, just as the urgency of the case may require. I have thought that Satan would have to go to work afresh, before long, in order to forge names suitable to modern manoeuvres. I am no priest, but if you will allow a suggestion from a plain man, I would say that the time of which Paul speaks in 2d Thess, ii. 3-5 ,has arrived, when there shall be a falling away from the ancient order of things, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped. So that he as God, sitting in the temple of God; shows himself that he is God. Hoping that you will persevere in pulling down this man of sin, and wishing you all success,

I remain yours respectfully,

A READER OF THE CHRISTIAN BAPTIST.

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THE following important communication exposes a little farther the jesuistry of our ambitions and avaricious priesthood. It is from a source that entitles it to the fullest credit.—Ed.

FOR THE CHRISTIAN BAPTIST.

THE Rev. Dr. J. Morse, of Geography memory, some years since, received an appointment by the President to make a visit of observation amongst various Indian tribes for the purpose of collecting data for the use of the government, in determining upon the best plan of carrying on the Indian trade, as the most practicable mode of civilizing the Indians, &c. For these services he was paid by the President out of the civilizing or otherwise missionary fund which is annually drawn from the public treasury. At the same time this Rev. gentleman was employed by a missionary society in Scotland, and also by one in New York, to make missionary tours, and of course it is reasonable to suppose that he was paid by them as well as the President for those services. But the misfortune was, all the useful information he collected was from the war departments in the city of Washington, where it was at the demand of the house without the Rev. Doctor.

At this time the amount of capital vested by the government in the Indian trade was nearly *three hundred thousand dollars,* and about $20,000 paid annually to the superintendant and other conductors of the trade.

Under the impression that from this system of Indian trade no good resulted to the government nor to the Indians, and that it only furnished fat offices to favorites, who took special care to manage the funds to their own advantage, as in the end proved to be the fact, attempts had for several years been made by members of congress to abolish the said system of Indian trade. But these artful and interested conductors of the trade, aided by powerful and influential friends, still succeeded in imposing upon congress the belief that the system ought not to be abolished; and, indeed they were anxious for an increase of the fund. The better to sustain themselves, they (as is presumed) forwarded momorials to missionary societies in Ohio, Pennsylvania, Maryland, &c. who subscribing thereto, prayed that the Indian trade establishments should not be abolished, but that the amount of capital therein vested might be increased.

These memorials, together with Dr. Morse's report and much other information on the subject, were referred to the committee on Indian affairs; and sundry individuals, well acquainted with the operations of the Indian trade, were summoned before the committee to give their testimony concerning it. After a most laborious and vigilent investigation, the committee, seven in number, were unanimously of opinion that the said system ought to be abolished; and the two houses of congress concurring almost unanimously in the report of the committee, it was abolished accordingly. The committee also reported in favor of repealing the law which authorizes the President to employ annually $10,000 for educating the Indians, alias, missionary purposes. But this report was not concurred in, mainly upon the ground that it was then too late for the session for the house to act understandingly upon it. This report had well nigh cost some of the members of the committee their seat in congress. The clergy put forth all their virulence and strength in opposition to the most active of them, and denounced them as infidels and unworthy of the votes of the people.

Ten thousand dollars annually is but an inconsiderable sum for this government to pay for *educating* Indians; and if faithfully and properly employed, for one, I would not object to it. But if it is to be employed by the President, in propagating the gospel, I doubt the correctness of the principle, and object to the increase of the fund, which is still in contemplation by many of the Rev. Doctors, as well as by some of the ambitious spirits who are desirous of employing it *politically*, and, with an eye to their elevation.

I hold it to be a connexion between church and state more ingeniously contrived, and more corrupting and dangerous in its influence, than has heretofore existed in any age of the world, under any form of government whatever. In my estimation a revenue drawn directly from the pockets of society, for the support of an established religion, is far less objectionable. In that case the *law* disposes of the fund thus raised, and designates

the particular society or sect by whom it is to be enjoyed. But in this case it is like an entering wedge into a system, which, if persevered in, must in the end put under the disposal of a *solitary individual* a large sum of money, intended to be used *to propagate the gospel;* but which, we may rationally presume, will be made to answer his *political purposes.*

Doctor Morse recommended the incorporation of a company with the exclusive privilege of trading with the Indians, for which privilege the said company was to have paid a *bonus,* thereby swelling the missionary fund to 40 or 50,000 dollars annually. If this sum had been granted, another, and another $40,000, would have been asked for to employ beneficiaries, &c.

A wise man hath said, and he spoke from experience, that "a connexion between church and state turns good christians into bad states-men; and political knaves into pretended christians." If this be true how carefully ought the sincere and enlightened christians to guard against the corruption of both his religion, and the republican institutions of his country.

If the President for the time being happen to be a sectarian in principle, may we not reasonably suppose that he will dispose of the sum partially, by giving it to the priesthood of a certain denomination? If the President be an ambitious man, seeking his own re-election, elevation, or aggrandizement, it is presuming too much to say, that he will employ the means thus put in his power *politically,* by giving it to the most powerful and influential clergymen; who, in their turn, will aid him in the prosecution of his ambitious schemes? If an ambitious aspirant of the head of one of the departments, as in the present case, has the disposal of this fund transferred to him, is it not reasonable to suppose that he will be operated upon by the same motives and influences that would operate upon the President? Can any thing be more clear to the understanding, than, that, in the adoption of measures of this character, we depart from the principles of religious liberty, which we ought so dearly to cherish, and upon which the Republic rests for its support? Have we a right then to impose a tax upon our citizens *indiscriminately,* to be applied by the President or Secretary at war, or any other Secretary, as they think proper, even admitting their entire freedom from partiality, or favoritism, and that they had no connexion to lavish it upon? Have we a right to tax a Protestant community to propagate the Catholic religion among the Indians? Or have we a right to tax the Catholic for the purpose of progating the Protestant doctrines? I thought the principle was well settled here that no man could be forced to contribute to any clergyman, to whatever sect or denomination he might belong; that all such contributions were to be *voluntary* and not coerced. I will add, that whatever may be my views on the subject of missionary projects generally, it was never my intention, in any capacity, to meddle

with them, if they had not, in the way that I have related, sought to make me an organ, through which to reach, as I thought, improperly, the public treasure.

PUBLICUS.

* * *

HISTORY OF THE ENGLISH BIBLE.

NO. III.

"IN the reign of queen Mary [1555] the exiles at Geneva undertook a new translation, commonly called the *Geneva Bible;* the names of the translators were, Coverdale, Goodman, Gilby, Whittingham, Sampson, Cole, Knox, Bedleigh, and Pullain, who published the New Testament first in small twelves, 1557, by Conrad Badius. This is the first that was printed with numerical verses. The whole Bible was published afterwards with marginal notes, 1559, dedicated to queen Elizabeth. The translators say, "They had been employed in this work night and day, with fear and trembling—and they protest from their consciences, that, in every point and word, they had faithfully rendered the text to the best of their knowledge." But the marginal notes having give offence, it was not suffered to be published in England till the death of archbishop Parker, when it was printed [1576] by Christopher Barker, in quarto, *cum privilegio,* and met with such acceptance, that it passed through twenty or thirty editions in this reign.

"Cranmer's edition of the Bible had been reprinted in the years 1562 and 1566, for the use of the churches. But complaint being made of the incorrectness of it, archbishop Parker projected a new translation, and assigned the several books of the Old and New Testament to about fourteen dignitaries in the church, most of whom being bishops, it was from that time called *the Bishop's Bible,* and was printed in an elegant and pompous folio, in the year 1568, with maps and cuts. In the year 1572, it was reprinted with some alterations and additions, and several times afterwards without any amendments.

"In the year 1582, the Roman Catholic exiles translated the New Testament for the use of their people, and published it in quarto, with this title, "*The New Testament of Jesus Christ, translated faithfully into English, out of the authentic* Latin, *according to the best corrected copies of the same, diligently conferred with the* Greek *and other editions in divers languages; with arguments of books and chapters, annotations, and other necessary helps for the better understanding of the text; and especially for the discovery of the corruptions of divers late translations, and for clearing controversies in religion of these days. In the English College of Rhemes. Printed by* John Fogny." The Old Testament of this translation was first published at Doway in two quarto volumes, the first in the year 1609, the other 1610, by Lawrence Kellam, at the sign of the Holy Lamb, with a preface and tables; the authors are said to be cardinal

Allen, sometime principal of St. Mary-Hall, Oxford, Richard Bristow, fellow of Exeter college, and Gregory Martyn, of St. John's college. The annotations were made by Thomas Worthington, B. A. of Oxford; all of them exiles for their religion, and settled in popish seminaries beyond sea. The mistake of this translation, and the false glosses put upon the text, were exposed by the learned Dr. Fulke and Mr. Cartwright.

At the request of the Puritans in Hampton-court conference, king James appointed a new translation to be executed by the most learned men of both universities, under the following regulations,

1. That they keep as close as possible to the *Bishop's Bible.*
2. That the names of the *holy writers* be retained according to vulgar use.
3. That the old ecclesiastical words be kept, as *church* not to be translated *congregation,* &c.
4. That when a word has divers significations, that be kept which has been most commonly used by the fathers.
5. That the division of chapters be not altered.
6. No marginal notes but for the explanation of a Hebrew or Greek word.
7. Marginal references may be set down.

The other regulations relate to the translators comparing notes, and agreeing among themselves; they were to consult the modern translations of the French, Dutch, German, &c. but to vary as little as possible from the *Bishop's Bible.*

The king's commission bears date 1604, but the work was not begun till 1606, and finished 1611. Fifty-four of the chief divines of both universities were originally nominated; some of whom dying soon after, the work was undertaken by forty-seven, who were divided into six companies; the first translated from *Genesis* to the first book of *Chronicles;* the second to the prophecy of *Isaiah;* the third translated the four *greater prophets,* with the *Lamentations* and twelve *smaller prophets;* the fourth had the *Apocrypha;* the fifth had the four *Gospels,* the *Acts* and the *Revelations;* and the sixth had the *canonical epistles.* The whole being finished and revised by learned men from both universities, the publishing it was committed to the care of bishop Bilson and Dr. Miles Smith, which last wrote the preface that is now prefixed. It was printed in the year 1611, with a dedication to king James, and is the same that is still read in all the churches."

NEAL.

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A GOOD SPECULATION IN THE GOSPEL.

THE Rev. Mr. S——, of this vicinity, was divinely called some dozen of years ago from the anvil to the college, from the college he was divinely called to a manufacturer of priests; he was then divinely called to the pulpit, and last of all he was divinely

called to a large congregation in the neighborhood of the National Road, which rewarded him with a good living. His whole earthly effects were, at the time of his ordination, safely lodged in the walls of an humble cottage. But in a few years, by his pious labors in the gospel at home, and a few missionary tours abroad, he has been enabled to add farm to farm, until he finds it to his interest, as well as to his reputation, to emigrate to an estate of about 1500 acres, in Ohio. He is leaving a handsome estate in the bounds of his congregation, and a congregation much in arrears. He very judiciously, a few years ago, got the congregation incorporated, so that now, according to law, the last cent can be obtained by the constable. Indeed we have understood that the constable has more than once been of service amongst the poor and destitute members of this church. But still the people, like the ox, licked the hand of him that oppressed them. It should be mentioned to his praise that he has offered to forgive one hundred dollars of the arrears, but as many subscribers have died and others emigrated in arrears, still there will be a very large sum for the present members to pay to make up every deficit to the Rev. Mr. S——.

But now, strange to tell, he is divinely called to leave this charge because they are not able any longer to enrich him. Having shorn this flock to the skin, he is divinely called to seek another which will yield a more abundant fleece. Many beneficiaries like this one are on the way to the same good fortune. Few men will be lukewarm in a cause which enables them to realize, from nothing, except a smal stock of divinity on hand, a fortune of nearly $10,000 in nearly as many years, independent, too, of a good living along the road, and the pious congratulations of all the saints at every inn on the route. The people, however, love to have it so. Him they esteem their friend, who thus fleeces them to the quick; and him they view as an enemy, who bids them save their money and read their Bibles.

I should like to hear this gentleman preach his farewell sermon from these words:—*"These hands have ministered to my necessities, and to them that were with me. I have showed you, that ye ought to support the weak, and to remember the words of the Lord—who said, It is more blessed to give than to receive."* After this he may *commend* them to the Lord, as he will take no more care of them—praying that the Lord may take better care of them than he has done. Methinks while on his journey to his lately found Canaan, his conscience will remind him of the poor sheep that he left in the wilderness—whose milk so often cheered him, and whose wool so often warmed him. EDITOR.

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THE PITTSBURGH RECORDER.

THE only religious paper in *seven* states and *three* territories, for the last three months has given, besides the political news and directory, *one* article of great interest. This is the journal

of a tour of its Editor, which has filled a considerable part of three papers. In this well written and most interesting journal, the most astonishing and interesting incident recorded, is, that the Editor, in Venango county, met an old lady, an emigrant from Ireland, of twenty years residence in this country, who had been raised a Covenanter, and had been much attached to that church; but who had finally surmounted all objections against singing Watts' hymns, and had actually joined the Presbyterian church. *Ibid.*

A SPLENDID brick building, in the Gothic style, with an organ in one end of it, and a perpendicular log, with a glass bason on it, before a wooden box, in the other end, called an *Episcopal Church,* has been ready for consecrating in the city of Pittsburgh, for some time, had not the bishop broke his bones on his way to make it holy. The small boxes, called PEWS, have been sold on such terms as to bring the incumbent who fills the large and elevated end of the house, $1500 per annum! This gentleman was divinely called from the bar to the pulpit!! *Ibid.*

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No. 10 MONDAY, MAY 2, 1825. VOL. II.

TEXTS AND TEXTUARY DIVINES.

I DO not know whether we ought to agree with those lexicographers who make the Roman *textus* a term equivalent to the Grecian *ploke,* a weaving. Some may justify this etymological interpretation, because, they may suppose, that there is an analogy between the making of a web from thread, and the weaving of a sermon from a few detached words, called a *text.* I would rather derive the term *text* directly from the Greek verb *tixto,* to beget or bring forth, from which *texos* or *textus* might be ingeniously formed, and this might be translated an egg, or something pregnant with life, which by the laws of nature might become a living animal, as a text by the laws of sermonizing easily becomes a full grown sermon. But waving this as a question for the literati, we shall proceed to our subject.

An ingenious or an enthusiastic preacher may bring forth or create any dogma or doctrine he pleases from a text or sentence, detached from the scope or design of the writer; even from the same *text* sermons may be woven of the most discordant *texture,* as all the pulpits in the land attest. A whole system of theology has been deduced from one text, and a score of sermons have been woven from one thread. Particular election, particular redemption, effectual calling, progressive sanctification, and final perseverance, have all been deduced from, and proven by Isaiah lxii. 12. "And they shall call them, the holy people, the redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken."

I find amongst my father's old manuscripts of twenty years standing, the outlines of twelve or thirteen sermons upon these

words: "Bind up the testimony and seal the law amongst my disciples." On these words was raised a doctrine so comprehensive as to include almost the whole New Testament, and it appears from the manuscript as though this text had furnished matter for a quarter of a year's discussion. Such was the good old way of our worthy ancestors. He was, half a century ago, the greatest divine, who could bring the most doctrine, and pronounce the most sermons from a clause of a verse.

A fine orator in Belfast, a few years since, astonished a brilliant audiences with an enchanting discourse upon these words—Revelations xii. "And there appeared a great wonder in heaven, a woman." He omitted the description, and raised his doctrine on those insulated words. He amused his hearers with a rare exhibition of pulpit eloquence; though some of the ladies were not so well pleased with "the doctrinal part."

I remember to have read, when about fourteen years old, a sermon delivered by a Scotch divine to a congregation of beer drinkers, from the word *Malt*. In the dignified pulpit style, after a pertinent exordium, he stated his method to be the following, as well as my recollection serves, (for I have not seen it since.)

1. In the first place, my beloved auditors, I will explain the different figures of speech in my text.

2. In the second place I shall attempt to exhibit the fourfold effects of malt in this life.

3. In the next place I will detail its fourfold effects in the world to come.

4. And in the last place, my dear hearers, I will deduce a few practical instructions and exhortations for your benefit.

In discussing the first head his topics were also *four*, corresponding with the *four letters* of his text—M, A, L, T. He very elegantly demonstrated; 1st, that *M* was metaphorical; 2d that *A* was allegorical; 3d that *L* was literal; and 4th, that *T* was theological.

The particulars under head second were also *four*, corresponding with the same *four* letters—Its effects in this life, were, 1st, *M*, murder; 2d, *A*, adultery; 3d, *L*, lasciviousness; and 4th, *T*. treason. On these he expatiated at great length.

Under head third the items were also *four*. The effects of an undue attachment to *Malt* in the next world, were, 1st, *M*, misery; 2d, *A*, anguish; 3d, *L*, lamentation; and 4th, *T*, torment.

His fourth head was as methodical in its distribution as any of the others, and closed with four exhortations on the same *four* letters, 1st, *M*, my dear hearers; 2d, *A*, all of you; 3d, *L*, look diligently; 4th, *T*, both to my *text*, and *to* yourselves, and above all *to* abstain from a free use of M-a-l-t liquors. We were told it had the happy effect of reclaiming and converting all his congregation from their intemperate habits.

Whatever may have been the intention of the publisher of this sermon, it was no doubt not only orthodox, but strictly methodical, and a just satire upon the textuaries. And I doubt

not that it was a better sermon, and more edifying, than nine out of every ten of the fashionable harangues. I am very certain also that it had as much authority from the Bible as any of them. Nothing but the grossest ignorance, the native offspring of the dark ages, could have originated this text or scrap preaching; and nothing but the indescribable influence of custom, could have reconciled a thinking and rational being to its continuance amongst us.

But it is not only in the public assembly that the textuaries pervert the record of heaven, and impose upon the revelation of God as many meanings as there are letters in their text; but all their creeds, and treatises on theological subjects are formed on the same principles. Now we are always prepared to show that to cite a sentence from the body of a discourse, to extract a sentiment from the scope of a speaker or writer, to confirm a position which he had not before his mind when those words were pronounced or written, is always hazarding an error, mostly wresting the author, and frequently just the same as interpolating or forging a revelation, and imposing it upon the credulous and unwary.

The Westminster Confession, now lying before me, affords hundreds of instances of this sort. I will open it almost at random, and find in every page the best means of illustrating the views just now offered.

The book, at my first opening, presented to my view pages 378 and 379. We shall give the whole article, commencing on page 378, (Philadelphia edition, 1797) to our readers, and then our exposition.

"The pastoral office is the first in the church, both for dignity and usefulness.*(a)* *The person who fill this office,* hath, in the scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop.*(b)** As he feeds them with spiritual food, he is termed pastor. *(c)* As he serves Christ in his church, he is termed minister.*(d)* As it is his duty to be grave and prudent, and an example to the flock, and to govern well in the house

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(a) Romans ii. 13.

(b) Acts xxi 28. Take heed therefore unto yourselves, and to all the flocks over which the Holy Ghost hath made thee overseers, (bishops) to feed the church of God, which he hath purchased with his own blood.

(c) Jer. iii. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 1 Pet. v. 2, 3, 4.

(d) 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Cor. iii. 6. Who also hath made us able ministers of the New Testament.

"**As the office and character of the gospel minister is particularly and fully described in the holy scriptures, under the title of* bishop: *and as this term is peculiarly expressive of his duty as an overseer of the flock, it ought not to be rejected.*"

and kingdom of Christ, he is termed a presbyter or elder.*(e)* As he is the messenger of God, he is termed the angel of the church.*(f)* As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador.*(g)* And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.*(h)*

In this chapter there are *nine* positions or propositions distinct from each other, requiring, as the authors thought, distinct proof. *Ten* texts are adduced, and *six* referred to, in proof of those positions.

Five of these *nine* positions I will prove to be erroneous, untenable, and the proofs, in every instance, wrested or perverted. *Three* of the remaining *four,* are, on scripture premises objectionable: one of them, excepting the awkwardness of the expression, is perfectly correct and fairly confirmed or proven. This is the third one. But my limits forbid that I should dwell on any of them, save those that are erroneous and untenable.

Of the five thus classified the first is,—"*As he* (the bishop) *serves Christ in his church, he is termed* MINISTER." 1 Cor. iv. 1. is adduced as proof. Now that this text is wrested will appear when the question is asked:—*Did the apostle Paul in this sentence, or even in this chapter, speak at all of a bishop?* This is the first question which a grammarian, or a logican, or a man of plain common sense will ask, who is intent on understanding such a question. Were these words spoken of a bishop, or bishops, in general, or particular? I fearlessly answer NO. Suppose the pope of Rome, or the patriarch of Constantinople appropriated to himself the title of *minister of Jesus Christ,* and adduced this proof, which is the only one the Westminster divines adduced in support of their claims; what would a Presbyterian doctor tell him? Would he not rationally and consistently say—Sir, Paul did not here speak of such ecclesiastical characters as you. He did not say—"*Let a man so account of us popes, or patriarchs, as the ministers of Jesus Christ?*" This would be sound logic, or good sense. Well let us read the supplement to suit the Westminster appropriation. It reads thus—"Let a man so account of us *bishops,* as the ministers of Jesus Christ." This is as glaring as the preceding. But now read the

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(e) 1 Pet. v. 1. The elders which are among you, I exhort, whom am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See also Tit. i. 5. 1 Tim. v. 1, 17, 19.

(f) Mal. ii. 7. Rev. ii. 1. Unto the angel of the church of Ephesus, write. Rev. i. 20. The seven stars are the angels of the seven churches. See Rev. iii. 1, 7.

(g) 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

(h) Luke xii. 42. Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? I Cor. iv. 1, 2. Moreover it is required of stewards, that a man be found faithful."

verse with the supplement which the scope or context imperiously demands, and both the papistical and presbyterial approbations are perfectly exploded—"Let a man so account of us *apostles* as of the ministers of Christ, and stewards of the mysteries of God." Now either the creed makers supposed that apostles and bishops were the self same order, or they either ignorantly or wilfully appropriated the passage to themselves. On any hypothesis the perversion here is equal to the forging of a scripture authority. And did those men really believe that what was said of the apostles, applied to every bishop in the christian church! Or were they so dull of apprehension as to suppose that Paul here spake of bishops! So far will suffice as an exposition of the perversion of scripture in general, and of this passage in particular.

But, say some, it is a trifling mistake, a matter of no consequence. But it is undeniable that this method of quoting scripture, regardless of the scope of the writer, may issue, in other instances, in dogmas of the most dangerous import. We assert, however, that the above perversion is no little mistake, it is no trifling matter. It is a haughty and arrogant assumption of the clergy to give themselves the title of "THE MINISTERS OF CHRIST," and thereby to claim the honors and regards due to those properly so called. Names have an imposing influence and lead thousands captive. But there is something in this clerical appropriation of this title as unjust as for one of seven heirs to an estate to pass himself off amongst strangers as the *heir* of such an estate, or as it would have been, during the negociation of Ghent, for one of the plenipotentiaries to have called himself *the minister* of the United States. And there is something in it as arrogant too, as it would have been for a few American consuls, in other European countries, to have called themselves *the ministers* of the United States.

But in this appropriation of the title, *the ministers of Christ,* there is a variety of error, and of arrogance. The term *diakonos,* in Greek; *minister,* in Latin; and *servant,* in English, are expressive of the same character or standing, are titles of the same import.—The term *minister,* a general or unappropriated title, designates any servant, and belongs to every obedient disciple of Jesus Christ. In the general sense of the term, it belongs to sister Phoebe, as well as to any apostle or bishop. And, indeed, the widow who cast in her two mites, was a much greater minister or servant of God, than any of the Westminster clergy, who were servants of God and the long parliament. To call the clergy the ministers of Christ, is therefore, a pious robbery of the obedient disciples of Christ, who are ministers of God as well as they, to speak in the most humble terms.

But in the *text* taken from 1 Cor. 4. it is not *diakonos,* but *huperetes* that Paul appropriated to himself and his associates, the apostles. This term is defined, *official servants of those in authority,"* the office of a judicatory. It occurs, Matth. v. 25.

translated *officer;* xxvi. 28. translated *servant,* but properly *officers,* as Dr. Campbell insists. It is applied to the servants or attendants of persons in authority, Luke xvi. 20. John xviii. 36. Acts xiii. 5. And Jesus said to Paul, Acts xxvi. 16. I have appeared unto thee to make thee a *hupereten,* a servant or minister of myself—It is no where applied to a bishop, except in the writings of John Calvin, and the Westminster divines and their followers.

Position 2. *"As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder.* 1 Pet. v. 1." The passage quoted does not prove this position. Nor is there any passage that says they were called elders for such reasons assigned. But the passage quoted proves that the term *elder* was sometimes applied to the *first coverts,* to distinguish them from the *noviciates,* or novices, in the common version. So Peter applies it to himself in the words quoted—I am also an *elder,* one of the first converts, (*kai*) even so old a disciple, so early a convert, as that I witnessed the sufferings of Christ—Hence Paul exhorts that a bishop should not be selected from the noviciates, novices, or recent converts, but that he should be one of the elders, or first converts, lest not having experience, he might be puffed up with pride and fall into the condemnation of the devil. Hence they were fitly styled *elders* because of their age and experience in the school of Christ, and *overseers* from the nature of their office.

Position 3. *"As he is the messenger of God, he is termed the angel of the church.* Rev. ii. 1." The bishop is no where called an angel of the church. Many critics have spent all their genius and talents in endeavoring to find out who the *seven* angels of the seven churches mentioned in the second and third chapters of the Apocalypse were, and most certainly none of them has satisfactorily found them out. Not one of them can afford any thing but a vague conjecture to support his theory. I do not so much wonder that the Westminster divines mistook here; as many of the most learned since that time have been evidently mistaken in their conjectures on the angels. My correspondent *Philip* was the first person, and the only person, who suggested to me the true import of the term in those passages. Its simplicity and plainness constitute the chief reason, in my judgment, why the learned critics, who are always looking for mysteries where there are none, could not find it out.

The term *angel,* every smatterer in Greek knows, signifies *messenger.* Now John, the writer of these seven epistles, we all know, was an exile in Patmos when he wrote; and had not the liberty of travelling to visit those seven churches. He had no way of either receiving or communicating intelligence as respected them, but by *messengers.* When the Lord appeared to him in Patmos he commanded him to write for seven *messengers,* seven epistles, to be carried to seven churches—*For*

the messenger to Ephesus, says he, *write as follows.* For the messenger to Smyrna, write as follows. For the messenger to Philadelphia, write as follows, &c. A natural and correct translation of the original, according to the common signification of the terms, solves the whole difficulty, and puts to shame the guesses of those who were too learned to regard common sense. The last words of the first chapter furnish the key to this difficulty; *"The seven stars,* are messengers to the seven churches." Not *the* messengers. *To* and *for* are equally signs of the dative case in the Greek language. To write a letter for a messenger to carry, is precisely accordant to the original, and to the fact. For how, in the name of common sense, could an exile in Patmos send letters to several churches in Asia but by messengers! And what more natural than that each of these churches, not more than one hundred and fifty miles apart, would send a messenger to the distinguished exile at Patmos! If they had a spark of christian love or veneration for the aged and only surviving apostle, now a prisoner of Jesus Christ, could they refrain from visiting him by a messenger!—"I was in prison and you came unto me," would suggest their duty. To those, or for those messengers of these churches was John to write according to the commandment. So that the plain and most obvious translation on this passage solves all difficulties which the writers on church government for ages have been unable, in all their researches, to solve.—Indeed there was no difficulty here, but what their systems made. They wished to find a *bishop* converted into an *angel,* at the close of the first century, and having, before John died, made him an *angel;* it would be easy in a century or two to make one a "god on earth, and disposer of all earthly crowns." So the Westminster position is false, and the *text* again wrested to prove what is untenable.

Position 4. *"As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador."* The bishop of a church is called an ambassador no where in the inspired writings, nor is the term applicable to him in any sense whatever. It would be an offence of a very high degree against truth and reason to call a modern missionary an ambassador of Christ; but still a much grosser outrage to call an overseer of one congregation of professed disciples an ambassador of Christ. It is however, sufficient for our purpose to show that the term is, by the apostles, exclusively appropriated to themselves. The text adduced by the Westminster divines is 2 Cor. v. 20. "Now then we are ambassadors for Christ," &c. Let common sense inquire. To whom does the pronoun *we* belong? or of whom does the apostle speak? Surely no man, with any regard to the reputation of his understanding, will say that the apostle here spake of bishops or deacons. Jesus Christ is represented as God's chief ambassador, and the apostles sent by him as his ambassadors, to whom he committed the word of reconciliation, were his substitutes. Hence,

says the apostle, We, the ambassadors of Christ, *in his stead*, as the ambassadors of God, beseech men to be reconciled to God. Since John Calvin's time the clergy of that school have boldly assumed the title of ambassadors of Christ. This honor they disputed with the Romanists, who contended that their priesthood were the plenipotentiaries of heaven, and were incorporated as a court by a decree of heaven, with full powers to negotiate with the Deity on the behalf of men, to remit sins, and do all other acts and deeds belonging to the Sovereign of the Universe, by their delegated powers. It appears altogether unnecessary to expose the absurdity of this arrogance any further; bus as the clergy contend for the title with so much warmth, and as the people are argued out of their common sense in many instances—it may be expedient to observe that the title ambassador amongst men, from whose usage of the term the apostles borrow it, exclusively belongs to those commissioned by the chief magistrate, and invested with full powers to exhibit terms of reconciliation to those at variance with the government, whose plenipotentiaries they are. Before they can be accredited as such, it is necessary that they produce their commission in the hand writing of the highest authority in the government, and the great seal of the state annexed. Our ambassadors to Ghent are referred to in illustration of this peculiarity. When the embassy is announced, the powers exhibited, and all the propositions declared, the embassy ceases. Those who afterwards descant upon, or interpret the articles of the embassy, are never called ambassadors, or ministers plenipotentiary. Were the first orator in the land to travel through the world delivering lectures on the treaty at Ghent, exhorting the interested parties to a strict observance of all the items, and praying for their prosperity in so doing, he could not be called an ambassador. No men in the world can be called our ambassadors to Ghent, or to the court of St. James, but those who held that commission; nor could those commissioners themselves deliver the same authority to others. In case of indisposition or death they cannot constitute or appoint others. The power that ordained them is the only power that can ordain others. These are common place remarks. And for the same reasons, on the same grounds, and by all the same rules, no man breathing the breath of life is an ambassador of Jesus Christ.—The ambassadors are all dead, and returned to the high court that commissioned them. The articles of their embassy are all in writing delivered to the nations, the finger of God and the seal of heaven attached thereunto; and no man, nor combination of men on earth have any power to subtract from, or add one item to, the whole embassy exhibited in the New Testament.

Should different political parties arise in the state, on different interpretations of the treaty alluded to, and different orators expound and discuss the treaty, it would be no more ridiculous nor arrogant in them, to call themselves ambassadors

of the government of the United States, than for those creatures of theological schools, those rabbies of modern divinity, those self-made bishops, to call themselves the ambassadors of Jesus Christ.

So stands the *fourth* position we promised to expose; and such is the authority adduced to prove it. Indeed, as if ashamed to cite the passage, they refer to Eph. vi. 20. as a second proof, where Paul says, "for which I am an ambassador in chains." Here I must call to my aid all the logicians, grammarians, and critics in the land, to explain by what rule, by what principle, by what authority, it may be said, that, because Paul was at one time an ambassador in chains, therefore every bishop in christendom is an ambassador of Christ in chains!!! Yet this is the logic of the Westminster divines!

The last position we shall notice is—"*As he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.*" This is perfect popery. This assumption of the clergy is haughty beyond expression. A *steward* is one entrusted with the property of another, the dispensation or management of which, is under his control, for the time being, as though he were the proprietor; nor is he accountable to any, but to him who appointed him to his stewardship. Such were the apostles. They were entrusted with the dispensation of the gospel, with the mysteries of God, and were to him alone accountable for their stewardship—The ministry of reconciliation was committed to them, and to none else. The dispensation of the gospel was theirs, and a wo from heaven awaited them, if they were not faithful in his work; for had they kept it back, or kept it a secret, and not fully made it known, the salvation of men by Jesus Christ would have been frustrated. When he repaired to heaven and left them on earth, inspired by his Spirit, all depended upon their fidelity. They, however, were faithful; dispensed the gospel; showed the mysteries fully; published them with their tongues and pens, and committed them to the church, the repository of the truth. They made their knowledge of these mysteries public property, revealed them plainly and announced them to all men. They did not lock them up in the bodies of the clergy, they did not secretly communicate them to theological schools, they did not delegate their authority to others, or sell the gift of God for money.

But in what light do the Presbyterian clergy present themselves to our view, in the above appropriation of the title, "*stewards of the mysteries of God,*" and "*dispensers of the manifold grace of God?*" They expresly declare that they have the care and management of the manifold grace of God, and his ordinances entrusted to them, as the steward of an English lord has his estate put under his management during the absence of his master!! Amenable to their masters alone, they can communicate or not, dispense or retain the manifold grace of God by official right!! And worse than all, they will not do it with-

out money! So that in fact these stewards, while paid by their master, make their official duties a source of revenue to themselves. But these donations are the perquisites of office!! These stewards have, in too many instances, afforded the people sufficient evidence that they have no manifold grace to themselves, much less a stock to communicate or dispense to others. And, instead of having one new mystery of God to exhibit, they are daily striving to make mysteries of their own, and do not understand the mysteries of God, unfolded by the apostles. I am as much the steward of the emperor of Russia, as any one of them is a steward of the mysteries of God. The texts they have cited are just like those already reviewed. Luke xii. 42. was a parable addressed to the apostles by their master, who was preparing them for the stewardship. Their quotation of 1 Cor. iv. 1. has already been considered; and their adding this general maxim, "Moreover it is required in stewards that a man be found faithful," will apply to the keeper of lord North's park more pertinently than any Presbyterian pastor in the commonwealth.

These strictures will show what reliance should be placed in the textuaries, whether employed in making creeds or sermons. They will also furnish matter worthy of consideration to those who wish to look through a black coat and the titles of office to the spirit of the priesthood. We shall find many pages in the Westminster Confession more exceptionable than that noticed. It is one of the best creeds, too, in the land. But they are all "like unto a bow that shoots deceitfully."

EDITOR.

* * *

A NARRATIVE.

Of the Origin and Formation of the Westminster or Presbyterian Confession of Faith.

NO. 1

IT will be necessary, before any notice is taken of the Westminster Assembly of Divines, to state a few historical facts relative to those times.

Charles I. had dispensed with the call of parliaments, and had acted the tyrant in church and state for twelve years previous to the sitting of the long parliament. During these twelve years the puritans, or non-conformists to the English hierarchy, had suffered much from the Court of High Commission, the Star Chamber, and especially from the arbitrary, cruel, and tyrannical proceedings of Archbishop Laud, who was at the head of the English church. The insolence of the archbishop, supported and patronized by the king and court, terminating in the famous *et cetera* oath decreed in his convocation for preventing innovations in doctrine and church government, had arrived to a degree beyond the endurance of a great proportion of the king's subjects in England and Scotland. Tumults and insurrections in Scotland, together with the embarrased state

of the king's finances, obliged the king to call a parliament once more.

This parliament which assembled A. D. 1640, kept their seats for about 18 years. It was as anxiously looked up to by the church for a redress of grievances as it was by the state for a redress of hers. As we are more concerned at present with the religious views and proceedings of this parliament, than with its political, we shall advert to these.

The king, if he had any conscience at all, was hampered, says Neal, with conscientious attachments to the divine right of diocesian episcopacy; but the parliament, almost to a man, excepting the bishops, were Erastians. *"Erastus maintained that Christ and his apostles had prescribed no particular form of discipline for his church in after ages, but had left the keys in the hands of the civil magistrate, who had the sole power of punishing transgressors, and of appointing such particular forms of church government from time to time as were most subservient to the peace and welfare of the commonwealth."* Indeed these were the sentiments of our church reformers, from Archbishop Cranmer down to Bancroft. And though the Puritans in the reign of Queen Elizabeth wrote with great eagerness for the *divine right* of their *book of discipline,* their posterity in the next reign were more cool upon this head, declaring their satisfaction if the present episcopacy might be reduced to a more primitive standard. This was the substance of the minister's petition to the parliament, in the year 1641, signed by several hundred hands.—And even those who petitioned for pulling down the hierarchy, *root and branch,* were willing to submit to a parliamentary reformation till the Scots revived the notion of *divine right of* presbytery in the assembly of divines."

A few historical facts, characteristic of the views and spirit of the parliament and of the times, will be of importance in this narrative.

All the members of parliament took the sacrament from the hands of Bishop Williams, in the episcopalian order, shortly after their meeting.

They appointed committees to receive petitions on grievances in religion.

They resolved that, without act of parliament, a convocation of clergy could make no canons binding on the clergy and laity of the land.

As the parliament increased in popularity and power, the Puritans stiffened in their demands, and accommodation between them and the episcopal bishops became more and more impracticable.

Two petitions of great note were sent up to the parliament; the one called the *Root and Branch Petition,* signed by 15,000 citizens and residents of London, praying that the whole hierarchy might be *destroyed.* The ministers' petition, signed by 700 beneficed clergy and an incredible number of citizens from dif-

ferent counties in England, prayed that the hierarchy might be *reformed.* Nineteen petitions signed by 100,000 hands, of which there were 6000 nobility, gentry, and beneficed clergy, prayed that the hierarchy might be *continued* as it was. In these nineteen petitions it was stated, "that there can be no church without bishops; that no ordination was ever performed without bishops; that without bishops there can be no presbyters, and consequently no consecration of the Lord's Supper; that a bishop has a character that cannot be communicated but by a bishop; and that the church had been governed by bishops for 1500 years." The tacking of 100,000 names of freeholders to such petitions only prove that the honest countrymen acted too much with an implicit faith in their clergy.

Loud complaints were made to parliament of unfair means of obtaining names to petitions. The Puritans are said to have drafted a petition for remedying some palpable grievances, which obtained thousands of names to it, and afterwards cut off the names and prefixed another petition to them praying for a destruction of the hierarchy. This is affirmed by Lord Clarendon, vol. 1. p. 204. But, be this as it may, when the House of Commons appointed a committee to examine into these matters, so many faults of this kind appeared on both sides, that the affair was dropped.

The parliament resolved "that whosoever would not swear to support their liberties and the Protestant religion, was unfit to bear office in the church or commonwealth."

That the Puritans, afterwards called the Presbyterians, did not at first think of contending for presbyteries, or indeed for presbyterial church government, is evident from the plan of church government which they proposed to this parliament for their ratification, at an early period of its session. This plan was pretty similar to Archbishop Usher's. The outlines of this plan were as follows:—

1st. "That every shire (or county) should be a distinct diocese or church."

2d. "That in every shire or church twelve or more able divines should be appointed in the nature of an old primitive constant presbytery."

3d. "That over every presbytery there should be a president, let him be called bishop, or overseer, or moderator, or superintendant, or by any other name, provided there be one in every county for the government and direction of the presbytery, in the nature of the speaker of the House of Commons, or chairman of a committee."

Accordingly it was resolved, July 10, 1640, "that ecclesiastical power for the government of the church be exercised by commissioners." July 31, "Resolved, that the members of every county bring in the names of nine persons to be ecclesiastical commissioners, on whom the power of church government shall be devolved, but that no clergyman be of the commission." This

shews that the Puritans of those times did not intend the presbyterian government, but only a reduction of episcopacy to a more moderate standard.

The parliament willing to reform faster and farther than the king, and to limit and circumscribe the prerogative beyond the desires of the king and bishops, became obnoxious to the king's displeasure, and finally the king left his palace and retired to York; and his queen, a bold and resolute Catholic, having absolute dominion over him, together with some of the English bishops and members of the court, drove the king into a war against his own parliament; so that the nation was divided—one part for the king and the other for the parliament. It were tedious to go farther into a detail of the causes of this civil war, which brought so many calamities on the nation and the king to the scaffold, and it is unnecessary to our present object.

The king, in the prosecution of this war, was reduced to the necessity of accepting the service and affection of the Papists; and on the other hand the parliament took all possible care to cultivate friendship with the Scots, and to secure that nation to their interests. The king rejected a mediation, offered by the Scots, to effect a reconciliation between him and the parliament, because the Scots insisted upon the *abolishing of episcopacy,* and a *uniformity of presbyterian government* in the two nations. The members of parliament, being Erastians, as before observed, were under no conscientious scruples about a change of discipline, believing that the civil magistrate had the keys, and might establish whatever form might be conducive to the public good, readily complied with any propositions made by the Scots, readily accepted the mediation, and wrote to the Scots assembly, which was soon to meet, desiring their advice and assistance in bringing about such a reformation as was desired.

August 3, 1642, the Scots parliament wrote to the English parliament expressing their desires "for unity of religion, that there might be one confession of faith, one directory of worship, one public catechism, and one form of church government." The Scots parliament say, "that they were encouraged to enter upon these labors by the zeal of former times, when their predecessors sent a letter into England against the *surplice,* the *tippet,* and *corner cap,* (worn by the clergy) in the year 1566, and again 1583, and 1589. They therefore advise to begin with a uniformity of church government; for what hope can there be of *one confession of faith, one form of worship and catechism, till prelacy be plucked up root and branch, as a plant which God hath not planted?* "Indeed," add they, "the reformed kirks hold their form of government by presbyteries to be *jure divino* and perpetual, but prelacy stands by *jure humano.*"

The English parliament bowed to all these overtures, as they well knew they needed the Scots' assistance in carrying on the war, and as they wished to engage them on their side against the king. Lord Clarendon observes very justly, says Mr. Neal,

vol. 2. page 571, that the parliament were sensible they could not carry on the war but by the help of the Scots, which they were not to expect without an alteration of the government of the church, to which that nation was violently inclined. But then to induce them, says Mr. Neal, to consent to such an alteration, it was said the Scots would not take up arms without it; so that they must lose all, and let the king return as conqueror or submit to the change. From this source sprang the Westminster Creed. The policy of war, the fears of conquest, and the hopes of victory, gave birth to the meeting of the divines. In fact the meeting of the divines at Westminster, and their proceedings, at the instance of the English and Scots parliaments, was as perfect a political measure as was the queen's pledging the crown jewels on the continent in order to raise gunpowder and firearms for her husband to fight his subjects into a belief that the hierarchy of England was of divine origin, and that the king reigned absolutely by *jure divino,* or by a *divine right.*

The necessity of receiving assistance from Scotland in carrying on the war, and the condition on which the Scots parliament agreed to lend that assistance, obliged the English parliament to pass an ordinance for the assembling of divines to determine on a uniformity of doctrine and discipline for the two nations, or to establish a system of doctrine and discipline for the church of England that might assimilate it to the views of the kirk of Scotland.

The ordinance bears date June 12, 1643, and is thus entitled, "An ordinance of the Lords and Commons in Parliament, for the calling on an assembly of learned and godly divines and others, to be consulted with by the parliament, for settling the government and liturgy of the church of England, and for vindicating and clearing the doctrine of the said church from false aspersions and interpretations."*

The ordinance ordered 120 reverend gentlemen, 10 peers, and 20 commoners of illustrious birth, whose names are all mentioned in the ordinance, and now lying before me, to assemble at Westminster, in the chapel called king Henry VII's chapel, on the 1st of July, 1643. Forty of those persons were to be sufficient for doing business, or to compose a competent quorum for the purposes of parliament. They were prohibited from introduring any topic of discussion from among themselves, and were to be confined "*to such matters and things concerning the liturgy, doctrine, and discipline of the church of England, as shall be proposed by either or both houses of parliament, and no other.*" They were "not to divulge their opinions or advices touching the matters aforesaid, either by printing, writing, or otherwise, without consent of parliament. If any difference of opinion arose, they were to represent it to parliament, with their reasons, that the houses might give further directions. *Four shill-*

*Rushworth, vol. v. page 337.

ings per day were allowed for each one during his attendance. Dr. William Twisse of Newbury was appointed prolocutor; and, in case of sickness or death, the parliament reserved to themselves the choice of another." The ordinance concludes with the following proviso: "*Provided always,* That this ordinance shall not give them, nor shall they in this assembly assume or exercise any jurisdiction, power, or authority ecclesiastical whatsoever, or any other power than is herein particularly expressed." The divines were chosen out of such lists as the knights and burgesses brought in out of their several counties, from each of which the parliament chose one, or at most two.

"Before the assembly sat, the king, by his royal proclamation of June 22, forbade their meeting, for the purpose therein mentioned, and declared that no acts done by them ought to be received by his subjects. He also threatened to proceed against them with the utmost severity of the law. Nevertheless, sixty-nine assembled in king Henry VII's chapel the first day, according to summons, not in their canonical habits, but chiefly in black coats, and bands in imitation of the foreign Protestants. Few of the Episcopal divines assembled; and those who did, after some time withdrew for these reasons: First, "Because the assembly was prohibited by the royal proclamation." Second, "Because the members of the assembly were not chosen by the clergy, and therefore could not appear as their representatives." Third, "Because there was a mixture of *laity* with the *clergy,* because the divines assembled were for the most part of a puritanical stamp, and their business, as they apprehended, was to pull down that which they would uphold."

Very different characters are given to these divines by ecclesiastical writers. Perhaps they are all exaggerated. We shall, however, give the statement of one on each side. Lord Clarendon says, "About twenty of them were reverend and worthy persons, and episcopal in their judgments; but as to the remainder, they were but pretenders to divinity. Some were infamous in their lives and conversations, and most of them of very mean parts and learning, not of scandalous ignorance, and of no other reputation than of malice to the church of England." Mr. Baxter, on the other hand, affirms, that "they were men of eminent learning, godliness, ministerial abilities and fidelity." As politicians, we may say, from their works, that they did not understand the principles of civil liberty, for *"they would allow no toleration to those whom they called sectaries;"* and had they understood the christian religion they would never have assembled in king Henry VII's chapel to help the parliament to make a creed that would be the means of attaching the Scotch parliament to the English in carrying on a war against their king; nor, indeed, would they ever have been induced to meet for the purpose of establishing any creed or form of discipline for any community holding the apostolic writings as of divine origin. We shall resume this narrative in our next. Every

thing we have stated or may state on this subject is derived from the most authentic source. We pledge ourselves for the accuracy of every fact stated on historical ground, the vouchers being of the highest reputation as historians.

EDITOR.

* * *

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir,

OUR friend *Doctor Fishback,* of Lexington, has proposed a plan of reformation in Transylvania University which is exciting a considerable interest in our state. As you have had an opportunity of much experience and observation in reference to universities and seminaries of learning in Europe and America, will you be so good as to give us your opinion on the subject?

The plan of reformation proposed seems to be to exclude all sectarianism in reference to religion from the institution, and to make the *Scriptures* the only school book on that subject; to be *read* and *learned* by the students until they become acquainted with the principles, evidence, design, and character of the christian religion, as deduced from the Bible. This is the religion of the country, in which all sects and denominations agree.

It is also proposed that the different christian denominations be admitted to an *actual* participation of the management and superintendency of the concern, in the board of trustees, and in the academical faculty, as far as practicable; and thereby to effect and cherish a unity of spirit in the bonds of peace, with an undivided confidence in all, in behalf of the institution. At the same time, to adopt a wise system of economy in the dress and expenditures of the students, so as to give to every man who is not rich an opportunity to educate his sons.

Would it be proper to exclude scholastic theology and natural religion, as they are called among the learned, from the course of instruction, which you know are taught in colleges? or are they *true?*

In Transylvania are taught, I observe from a catalogue, in the senior year, philosophy of mind, including the first principles of theology, by the President—I suppose without the Bible.

Would or would not the above system, if adopted, in a great measure supersede the necessity of theological schools, except when established for sectarian purposes, and secure to parents and guardians, and to the country at large, instruction to the educated young men in the most important of all sciences—the *science of spiritual things,* which has been heretofore in a great degree neglected? My observations proves to me, that, if young men who are determined to fill situations in life which make education a prerequisite, do not bestow a particular, a critical attention upon the principles, nature, and evidence of the christian religion, in their course of previous education and academi-

cal study, they live for the most part their life time altogether ignorant of that religion; for as soon as they end their studies in college, they become immediately engrossed by others which exclude it from their minds, perhaps already barred by ignorance, pride, and prejudice, against any degree of attention to "the wisdom that cometh from above," which is necessary for understanding it. This is the reason why we have so much infidelity and ignorance in the christian religion, dissolute morals, too, among the learned professional men in christendom. This is the reason, too, why christianity is regarded by so many of that description of men as a system of inconsistencies and contradictions. Am I right, or am I wrong?

Ought Baptists to support and advocate the plan of reformation as suggested in the above sketch? I wish for information, because from what I can learn, petitions will probably be circulated for subscription to the next legislature on the subject.

A CONSTANT READER.

—, *Ky. March 10, 1825.*

* * *

REPLY TO THE ABOVE.

April 7th, 1825.

Dear Sir—YOUR favor of the 10th ult. came to hand at too late an hour to be attended to in the April number. The subjects on which it treats are of great importance, both in a political and religious point of view. Seminaries of learning, for ages immemorial, have had a very great influence upon the political, moral, and religious character of society. And so long as the men who govern society owe their distinction to their education, and are elevated to those places that give them a formative influence on the views and habits of their contemporaries by means of their literary acquirements, literary institutions must be viewed with peculiar solicitude by the political, moral, and christian philanthropist. Whether christianity ever was at all indebted to colleges and universities, either directly or indirectly; or if indebted, whether it is more indebted to the popish or protestant literary establishments are not the questions now to be discussed. That they have done much evil to mankind admits of no disputation, but that they may do good, and that the evil done is accidental and not essential to them, is equally as indisputable.

That a course of instruction might be adopted and faithfully pursued, or that the present system might be reformed in the very best institutions, in such a way as to make them of incomparably more advantage to society, is, I presume, to all who are conversant in such matters, a very plain and evident proposition. Indeed, the attempts of the present century to new-modify literary institutions, and the progress made in reformation in several seminaries, is proof positive that they are yet, in the judgment of the best informed, in an imperfect state, and that great advances towards perfection may yet be made. That

Transylvania University, for whose prosperity you seem to be much concerned, may be elevated not only to still higher reputation at home and abroad, but that she may be rendered of incomparably more benefit to Lexington, Kentucky, and the whole Union, is, with me, a matter demonstrably evident.

The plan proposed by Dr. Fishback, while it merely alludes to some of the more glaring defects in almost all the seminaries of the union, recommends to the consideration of the community a system of reformation, which if adopted in substance or in the principle, if not in the whole form, would not only place the institutions adopting it on a basis superior to all the colleges in the union on the present establishments, but would also divest those institutions of some, if not of all those blemishes which present themselves so forcibly to the eye of the sagacious and benevolent members of the community.

One of the greatest blemishes in the character, and one of the greatest defects in the system of most of our literary institutions, is that they are religiously sectarian, and politically aristocratic in their constitution and administration. They are even in many instances much more so, strange as it may appear, in the American republic than they are in the British empire. This is perhaps more owing to the boards of trustees entrusted with the management of those institutions, and to the mighty spirit of emulation which seems to actuate religious sectaries in the contest who shall be greatest. The constitution and laws of the United States, predicated upon the grand principles of civil and religious liberty, having placed all denominations on the same race-course, and having given to every one a fair start, presents the goal equally accessible to all, and the palm of distinction to that which runs fastest by its own strength—has indirectly contributed to that emulation which makes each one of the coursers willing to take hold of all the literary institutions he can grasp, in order to outrun, in this struggle for popularity, his competitors. It is perhaps owing to this that almost all our colleges are converted into sectarian schools, and are really more sectarian than under the English monarchy. For a similar reason they are more aristocratic too. In this country we have no noble nor ignoble blood—it has all come down from Adam and Eve; but in Britain and throughout Europe there is noble and ignoble blood—how it originated is unknown to us, but the fact is that it is one of the most dangerous *realities* in the world. Noble blood makes noble men, and royal blood makes kings; but Latin and Greek make lords in America—and Hebrew and Chaldee, with natural religion, make kings. Hence, when the nobility of Europe condescend to visit our ignoble blooded Americans, they can hold *cast* amongst us only by repairing to our colleges and universities where they find our noblemen. I have said that our literary institutions are more sectarian and aristocatic in this country than in Britain, and

the natural causes or philosophical reasons for this fact are to be found in these hints.

In the University of Edinburgh, at the date of my last advices, there were 2250 students; and in Glasgow University, forty miles distant, there were 2200, of all religious persuasions. Every parent and guardian commits the object of his greatest solicitude to those seminaries without the least apprehension or fear of any stratagem, or scheme, or undue influence to bias his understanding or to proselyte him. The work of making sectaries and of confirming them belongs to the divinity chairs, which every student is free to choose for himself after he has finished his academical course. The students are not even obliged to attend the sermons delivered in the chapels of these universities. On presenting a certificate that he attends any religious assembly in the city or suburbs, he is just in the same standing as those who frequent the chapel worship.

The rapid advances made by the Belfast Seminary upon Trinity College, Dublin, and upon Manooth College, furnish ample proof of the correctness of the principles contended for by Dr. Fishback. Trinity College, in the metropolis of the kingdom, existing for centuries, and devoted to the Church of England; Manooth too, of respectable antiquity, in the midst of a dense Roman Catholic community, and devoted to that religion, are outrivalled by an institution of twenty years standing, and comparatively fundless with regard to the others. Belfast, not sectarian in its character, has, in 20 years, equalled, and if I mistake not, excelled them both in the number of its students. Yet all these seminaries need reformation; but in proportion as they are not sectarian, in other respects, *ceteris paribus,* they are more popular and respectable.

Dr. Fishback's plan of giving to the board of trustees all the variety of sectarian feeling, by affording to every religious sect in the state a representation equal to its numbers, and by giving, as far as practicable, to its academical faculty the same variety of feeling and character, most obviously divests the institution of a sectarian character, makes it so far republican, and would no doubt, if adopted, elevate Transylvania as far above herself as above all the institutions in the Western States. That one or two sects composed of a few congregations in the state, should have a majority of members in the board, and have thereby the direction of a state seminary, will not suit the genius of our country, and much less the enlightened republican spirit of Kentucky. Reason, common sense, and republicanism, without a jarring voice, declares that, in a state institution, the members of that state, whether natural religionists or sectaries under the profession of christianity, should, in so far as that institution is likely to affect their consciences, have a control in its management proportioned to their numbers.

Our colleges in the middle states, are generally mere sectarian schools—most of them mere Presbyterian cradles, called by the

clergy "the streams that make glad the city of *their* God."—Hence they are fed by reviving showers, and, like ricketty children, grow and languish at the same time, but always thrive disproportionally. But by these means the Presbyterian courser runs faster than his competitors. The Methodists and Baptists have *"tried their luck"* too by getting hold of colleges, but their systems do not so well correspond with those institutions. Instead of riding faster, they are only in danger of breaking their bones. Their skill in managing their steeds being inferior to their better disciplined brethren, they are likely in most instances to get thrown off into the mud.

You know that I discard the idea of qualifying a man to teach the christian religion by studying heathen mythology, dead langauges, and natural religion, and, therefore, when I speak of advantages resulting to society from literary institutions, it is not in this way that I expect any, but in the general benefits of education communicated to society, and afterwards to be appropriated, like every other blessing of heaven, by the directions of the Holy Spirit speaking in the Bible. When any community becomes intelligent, and when the advantages of education are generally diffused, the christian church will have her share of the benefits. To train any young man, purposely to make him a teacher of christianity, I am always ready to show, to be ridiculous and absurd; contrary to reason and revelation.

When I speak of divesting literary institutions of a sectarian character, it is with a reference solely to the public good; and as a measure of policy, I know of none that would contribute more to the reputation of any University, and consequently to increase its usefulness, by enlarging the number of its students, than to adopt such a course. Besides, as those political states will profit most from the South American independence, who were the first to acknowledge their independence; so those colleges will profit most from this policy who first adopt it.

But while I contend that no sectarian creed should be directly or indirectly taught in colleges, with all the same arguments, and for the same reasons, with, perhaps, a few more, I would contend that this phantom of the schools, called *natural religion,* alias, deism, should be discarded equally as any other sectarian project. While I would not have presbyterianism or any other antichristian *ism* taught, I would not have deism inculcated. The exclusion of this chimera from all our schools would be a reformation as great as was the expulsion of the Aristotalian predicaments and jargon from the colleges; and would be as benignant to christianity, as the expulsion of the Aristotalian logic was to science in general. And here you see I would as cordially agree with the second grand item of reformation suggested in the Doctor's plan, as with the first. A seminary of learning ought neither to be sectarian nor deistical. We know, too, there are sects and sectarians amongst Deists as amongst christians. And it is a fact, the reasons of which, too, can be as easily ex-

plained, that the natural religion of John Calvin, is as deistical in its tendency as the natural religion of lord Herbert. A more elegant display and vindication of natural religion on John Calvin's principles, we do not recollect to have heard in any seminary, than that which I had the pleasure of hearing, last November, from the lips of Dr. Caldwell in the Transylvania University, in his introductory lecture to the medical class. I regret the loss of the notes which I had taken of this learned and elegant lecture. Yet I am able to show, as I conceive, that if the principles adopted in that lecture are tenable, the sooner we get rid of the Bible the better. I know that the learned lecturer spoke, too, in commendation of the Bible, but in this he was inconsistent with himself. Though I presume he borrowed nothing from John Calvin; yet, the old Reformer stood at his back with both his shoulders.—On those principles, the Bible might be of some little use to the stupid herd of mankind who cannot reason well; but to the philosopher who can look up "through nature's works to nature's God," it is as superfluous as a third wing to an eagle. It is, I have said, inconsistent for a natural religionist to commend the Bible, seeing it flatly contradicts his whole system. It declares, "The world by wisdom, or philosophy, knew not God." It declares that it is by *faith* and not by *reason* that men can know the world was created. It declares, that we must *believe* that God exists—and that we cannot reason ourselves into a knowledge that God exists. Though I have not leisure nor room at present for this investigation, it, is, I conceive, demonstrably evident, on the principles of reason, too, that without a revelation from God, no man can know that he exists. We are aware of many objections to this proposition, but we are prepared to show that they are as light as a feather, and that it is as true as the Bible itself.

It is, to every rational and sober mind, a matter of the deepest regret, that almost all our young men return from college, graduates in extravagant and vicious habits. They are most generally sceptics, except those who are destined for the priest's office before then enter; these are generally firm believers in the religion which they intend to teach. Now that the course of instruction tends this way, needs no other proof than the fact just stated. And, indeed, I never could see how it was possible for it to issue otherwise on natural principles.

On religious, moral, and political principles, it is necessary that the evidences of the christian religion should be fairly, fully, and forcibly taught in every seminary in our country. This no sectary can object to.—In the next place this proposition should be as fully, fairly, and forcibly taught as the preceding, viz. *That Jesus of Nazareth is the Messiah, the Son of the living God, and the only Saviour of men.* This is what distinguises the christian from the Jewish religion as now professed in the world, but is not peculiar to any religious sect, but common to all among us. This is all the teaching of religion that appears con-

sistent with the plan and design of literary institutions. Indeed, *"Paley's Evidences"* contain, perhaps, the best outlines of a course of instruction of this kind to be met with. This far is necessary to save our young men from the sceptical tendency of the other parts of an academic course; and I know of no people in our state, or in any other, who could object to such a course, whether deist or christian.

So far I have just simply adverted to the queries in your letter, without doing more than to express a naked opinion or two. It may become necessary to be more full on some topics in your communication, but this is impossible at present. The plan of reform in those grand outlines already noticed, I conceive to be so evidently beneficial, and, indeed, liable to no serious objection from any sectary in religion or politics, as not only to deserve, but to command the co-operation of not only Baptists, but Paido-Baptists in carrying it into effect. I know of but one objection that can be made to it, viz. Those who have the control already, in this, or any other establishment, and those who wish to make it subservient to their own particular interest, and are intent thereon, will say, it is better that we and our friends should have its control as we think we can manage it better to our own interest, than if all the community were to have a part in its management; in that case we could not expect to be either the *sole,* or the chief gainers. Believe me, my dear sir, in this is a very strong argument, and one that it always difficult to refute.

I remain respectfully yours,

EDITOR.

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No. 11. MONDAY, JUNE 6, 1825. VOL. II

A NARRATIVE.

Of the Origin and Formation of the Westminster or Presbyterian Confession of Faith.

NO. II

AS the Regular Baptist Confession of Faith is, in its doctrinal parts, but a mere transcript of the Westminster creed; and as the whole of it is predicated upon the same principles of creed making—a narrative of the origin and formation of the Westminster, its grand model and parent, cannot but be highly interesting to the admirers of this creed amongst the Baptist community. It is true, however, that the drafters or copyists of the Westminster creed amongst the Baptists did not intend to bind it either upon churches or individuals, as the Presbyterians or Puritans do theirs; but only designed to show the Puritans, who reviled them as damnable heretics, that their faith was substantially the same with their own. Yet many of the Baptists, ignorant of the design of their own little confession, wish to have it riveted upon the congregations of their fraternity on pain of excommunication, as *the system* of truth taught in the holy

scriptures. This occurrence in the history of the Baptists serves to show how dangerous it is to traffic in the merchandize of Babylon. "Can a man take fire in his bosom and his clothes not be burnt?" But to resume the narrative.

It has already appeared that the Westminster confession owes its origin to a political contest; that the convulsions of England forced it into being; that it is a small morsel of the religious lava that belched forth from the crater of that political volcano which made Britain tremble from North to South, from the Orkney Isles to the Straits of Dover. It is also evident that the civilians and politicians that projected its formation, although abetted by the clergy, designed to help themselves to soldiers and munitions of war by the project; that they, being Erastians, had no objections to any form of ecclesiastical policy which might be adopted; that, indeed, that form was most eligible which would best suit the exigencies of the times; and, as every thing in the civil war, then levied, depended on Scotland, that creed and form of discipline was *conscientiously* to be preferred which would insure the co-operation of the Scots. Besides, two monstrous errors, arising, no doubt, from the mist of the dark ages, not yet dissipated, characterize the whole proceedings of the church and state in this assembly. The first is now so palpable that all men in these United States reprobate it. It is the notion that the doctrine and worship of what is called *the church,* is to be regulated by acts of parliament; that the civil authority necessarily must take cognizance of the doctrine, discipline, and worship of professed congregations of christians; that the civil sword must purify the hearts of the worshippers, and regulate their devotions. The other mistake, no less absurd, though perhaps not so manifest to all, was conspicuous in the clergy and laity, who indeed fostered and matured the assumptions of the civil rulers by appealing to them, and in constituting them arbiters and judges of what was sound doctrine and true piety. They appealed to them with all the confidence and earnestness that a christian appeals to the apostles, or as the Philippian jailor appealed to Paul and Silas. The civil rulers erred most palpably in assuming such a jurisdiction over men's consciences; and the clergy and their supporters erred as absurdly in looking up to them to exercise authority in their behalf; and thus flattered them into the belief of a lie, that in decreeing what was sound doctrine and true piety they were serving God and his church.

We had in our last number left the divines in king Henry VII's chapel, regularly summoned, systematically hired, and patronized by the long parliament, waiting for their orders. Saturday, July 1, 1643, the assembly was opened with a sermon by Dr. Twisse, both houses of parliament being present. The ordinance for their convention was then read; and the members called by name, after which they adjourned to Monday.

Among the rules by which they were to be governed, the following oath or protestation was to be taken by every member, and, to refresh their memories, it was to be read every Monday morning:—

"I, A. B. do seriously and solemnly, in the presence of Almighty God, declare that, in the assembly whereof I am a member, I will not maintain any thing in matter of doctrine but what I believe in my conscience to be most agreeable to the word of God; or in point of discipline, but what I shall conceive to conduce most to the glory of God and the good and peace of the church."

The parliament would not trust them without an oath, and they succumbed to the above form. But let the reader remember the distinction between doctrine and discipline marked in this vow. In doctrine they vowed to maintain what in their consciences they believed most agreeable to the divine oracles; but in discipline they were not under the same obligation—they were to maintain what *they conceived* most to conduce to the glory of God and the peace of the churches. They were in fact sworn to act, if not to believe, as Erastians. The form of oath is predicated upon Erastian principles; that is, that there is no fixed form of discipline in the scriptures, but that it was left to the civil magistrate who has the keys. Yes, they vowed to make *the Bible* the standard of doctrine, and *their own conceptions* of God's glory and the peace of the church the standard in matters of discipline. Under this vow or oath they entered upon their work.

The parliament, on Thursday, 6th July, sent them farther regulations, amongst which it was appointed that *two* assessors be joined with the prolocutor to supply his place in case of absence or sickness. Those first appointed were Dr. Cornelius Burges and John White. It was also ordered by the parliament, that "all things agreed upon and prepared for the parliament, shall be openly read and allowed in the assembly, and then offered to the parliament to act upon (as the higher house) if the majority assent; provided that the opinions of the persons dissenting, with their reasons, be annexed, if they desire it, and the solution of those reasons by the assembly."

The rules being prescribed, and the manner of proceeding being settled, the parliament sent the assembly an order to review the 39 articles of the Church of England. Before the assembly began, they petitioned parliament to appoint a fast. Of this petition Bishop Kennet said, *"Impartially speaking, it is stuffed with schism, sedition, and cruelty."* Our limits forbid us to publish this petition. The prominent features of which are: They petition the parliament in the name of Jesus Christ, *"your Lord and ours,"* that "they would *set up Christ* more gloriously in all his ordinances, and *reform* all things amiss throughout the land." Besides praying for the fast, they pray the parliament to "*suppress* all the bold venting of corrupt doctrines; to charge

all ministers to catechise the children and the ignorant adults; to have a care to punish all profanation of the Sabbath and of fast days, by unlawful labor or sports; to put down by a "thorough proceeding" all blind guides and scandalous ministers; to quicken the laws against swearing and drunkenness; to take a severe course against fornication, adultery, and incest; to abolish popery," &c. &c.

Friday, July 21, was appointed a fast, and three of the divines preached before parliament, and the fast was observed with great solemnity. Next day a committee was appointed to examine what amendments were proper to be made in the 39 articles, and to report to the assembly. They spent *ten weeks* in debating upon the first *fifteen,* before the arrival of the Scots commissioners. Their design was to render their sense more express against the Arminians, whom they cordially hated, and to make them more determinate in favor of calvinism. They appeared as solicitous to condemn antinomianism as to strengthen the churches against arminianism, and appointed a committee to peruse the writings of Dr. Crisp, Eaton, and Saltmarsh, who drew out some of the most dangerous positions. The assembly then condemned them, and endeavored to confute them in their public preachments.

The Scots in the mean time got up a general assembly to consider of the state of religion, as well as a political assembly, as conservators of the peace. The king gave them orders to confine their attention to their own country, and to let England alone, The parliament of England sent *five* dignified laymen and *two* distinguished divines from Westminster, with letters to each of the Scotch assemblies, desiring their assistance in the war, and some of their divines to assist those assembled at Westminster "to settle a uniformity of religion and church government between the two nations." These *seven* commissioners arrived at Edinburg on the 9th of August, and were well received by the Scotch assembly, which (in profound policy) proposed as a *preliminary,* "that the *two nations* should enter into a *perpetual covenant* for themselves and their posterity, that all things might be done in God's house according to his will." The Scot's appointed some of their number to confer with the English commissioners on the form of this covenant. This being done, they chose delegates for the Westminster assembly, and *unanimously* advised the *convention of states* to assist the English parliament in the war, for *seven reasons,* viz. "1. Because they apprehended the war was for religion. 2. Because the Protestant faith was in danger. 3. Gratitude to the English for former assistances to the Scots required a suitable return. 4. Because the churches of England and of Scotland being embarked in one bottom, if one be ruined the other cannot subsist. 5. The prospect of *uniformity* between the two kingdoms in discipline and worship will strengthen the Protestant faith at home and abroad. 6. The present English parliament had been friendly to the Scots and

might be so again. 7. Though the king had lately established their religion, yet they could not confide in his royal declarations, having so often found *facta verbis contraria,* i. e. his deeds contrary to his words."

The instructions of the commissioners sent to the assembly at Westminster were to promote the extirpation of popery, prelacy, heresey, schism, scepticism, and idolatry, and to endeavor a union between the two kingdoms in one confession of faith, one form of church government, and one directory of worship. The committee for drawing up the solemn league and covenant delivered it into the assembly, August 17, where it was read and highly applauded by the ministers and lay elders, none opposing it except the king's commissioners, so that *it passed the assembly and convention in one day!!* It was despatched the next morning to London, to the Westminster divines and parliament, with a letter to the two houses, wishing that it might be confirmed, and solemnly sworn, and subscribed in both houses, as the surest obligation to make them stand and fall together in the cause of religion and liberty. The *two* divines, Marshall and Nye, who were sent into Scotland as commissioners with the *five noble* laymen, wrote, August 18, to the Westminster Assembly, "to assure their brethren that the Scotch clergy were entirely on the side of the parliament in this war against the popish and episcopalian faction; so that if the English parliament (say they) comply with the form of this covenant, they were persuaded that the whole body of the Scotch kingdom will live and die with them, and speedily come to their assistance."

When the commissioners arrived in London they presented the *covenant* to the two houses, who referred it to the assembly of divines. Some of the divines opposed some articles of the covenant. Doctor Featly declared he dare not abjure prelacy absolutely, because he had sworn to obey his bishop in all things lawful and honest. Dr. Burges objected to several items, and it was with difficulty he was persuaded to subscribe after he had been suspended. The prolocutor and many others declared for primitive episcopacy. They refused to subscribe until a parenthesis was inserted declaring what sort of prelacy was to be abjured, viz. (church government by archbishops, bishops, deans, and chapters, archdeacons, and all other ecclesiastical officers depending upon them.)

Bishop Burnet says the English commissioners pressed the Scots for a *civil league,* but the Scots would have a *religious one.* Sir Henry Vane put the word *league* into the letter, as thinking that might be broke sooner than a *covenant;* and in the first article inserted these words after the term *reform, "according to the word of God,"* but the Scots relied upon the next words, "and according to the practice of the best reformed churches." When Mr. Coleman read the covenant before the house of Lords, in order to their subscribing it, he declared that by *prelacy* all sorts of episcopacy were not intended, but only the form

therein described. Thus, says Mr. Neal, the wise men on both sides endeavored to outwit each other in wording the articles; and, with these slight amendments, the covenant passed the assembly and both houses of parliament, and by an order dated September 21, was printed and published. Thus originated and progressed the solemn league and covenant, which is appended to the old Confession of Faith, which must be identified with it *because of the same character and emanating from the same source, and designed for the same end.* The first two articles of which, as a specimen, we shall here insert:—

"We, noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the gospel, and commons of all sorts, in the kingdoms of England, Scotland, and Ireland, by the providence of God living under one king, and being of one reformed religion; determined to enter into a mutual and solemn league and covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God do swear—

"1st. That we shall sincerely, really, and constantly, through the grace of God, endeavor in our several places and callings, the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of God and the example of the best reformed churches; we shall endeavor to bring the church of God in the three kingdoms to the nearest conjunction, and uniformity in religion, confession of faith, form of church government, directory for worship, catechism; that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

"2d. That we shall, in like manner, without respect of persons, endeavor the extirpation of popery, prelacy, (that is, church government by archbishops, bishops, their chancellors and commissaries, deans, and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy) supersition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms."

"Monday, September 25, 1643, was appointed for subscribing this covenant, when both houses, with the Scots commissioners and assembly of divines, being met in the church of St. Margaret's, Westminster, the Rev. Mr. White, of Dorchester, opened the solemnity with prayer; after him Mr. Henderson and Mr. Nye spoke in justification of taking the covenant from scripture precedents, and displayed the advantage the church had received from such sacred combinations. Mr. Henderson spoke next, and declared that the states of Scotland had resolved to assist the parliament of England in carrying on the designs of

this *covenant;* then Mr. Nye read it from the pulpit with an audible voice, article by article, each person standing uncovered, with his right hand lifted up bare to heaven, worshipping the great name of God, and swearing to the performance of it. Dr. Gouge concluded the solemnity with prayer, after which the House of Commons went up into the chancel, and subscribed their names in one roll of parchment, and the assembly in another, in both which the *covenant* was fairly transcribed. Lord's day following it was tendered to all persons within the bills of mortality, being read in several churches to their congregations as above. October 15, it was taken by the House of Lords, after a sermon preached by Doctor Temple, from Nehemiah x. 29. and an exhortation by Mr. Coleman, October 29, it was ordered by the committee of states in Scotland to be sworn to and subscribed all over that kingdom, on penalty of the confiscation of goods and rents, and such other punishment as his majesty and the parliament should inflict on the refusers. All the lords of the council were summoned to sign the covenant, November 2, and those who did not, to appear again the 14th of the same month, under the severest penalties; when some of the king's party not attending, were declared enemies to religion and to their king and country. November 17, their *goods* were ordered to be seized, and their persons apprehended; upon which they fled into England. Such was the unbounded zeal of that nation February 2, following, the covenant was ordered to be taken throughout the kingdom of England, by all persons above the age of eighteen years; and the assembly were commanded to draw up an exhortation to dispose the people to it, which being approved by both houses, was published."

Here we shall leave the Westminster assembly for the present, engaged in forming exhortations to induce all persons from 18 years and upwards to swear to *extirpate* popery and prelacy, and to maintain presbytery themselves and their children for ever.

EDITOR.

* * *

A REVIEW.

Of Dr. Miller's Lecture on the Utility and Importance of Creeds and Confession.

THIS lecture was delivered at the opening of the summer session of the Theological Seminary of the Presbyterian church, Princeton, July 2, 1824, by *Samuel Miller,* D. D. Professor of Ecclesiastical History and Church Government in the aforesaid Theological School. It is therefore a precious document, as it affords a fair specimen of the theological views of this great school of the Presbyterian prophets, and as it brings to a focus all the lights of this learned body of divines on this much disputed subject. It has been in circulation for a few months and has received the approbation of all the admirers of the West-

minster Creed in this country, as far as we have learned. The editors of the West, as well as those of the East, extol it as a prodigy of genius, learning, and sound doctrine. As it brings down to July 2, 1824, all the discoveries and improvements of fifteen centuries in defence of human creeds, by a Master in this Israel and a Professor of Ecclesiastical History, we may naturally expect much light from it on the topic on which it treats; and that as it is the *last,* so it is the most *able* defence of human creeds. As such we are bound to consider it, and as such we shall offer a few remarks upon it.

In our series of *"Essays upon the Restoration of the Ancient Order of Things,"* we had begun and resolved to prosecute an investigation of the merits of the arguments in favor of those creeds; but as we have got them all offered to us at once, and by so able a hand, from such a dignified chair, we are exonerated from the labor of gathering them from many sources, and shall therefore consider ourselves in possession of the most important in possessing the defence of Dr. Miller. We shall therefore detach from those Essays on the Restoration the subject of human creeds, and in detail examine their merits *per se,* as the Doctor presents them.

After a fashionable exordium, such as Horace would approve, in which Dr. Miller teaches the young prophets to consider themselves like Jesus of Nazareth, as "set for the fall and rising again of many in Israel," he proceeds to his subject, which he states to be, *"the importance of Creeds and Confessions for maintaining the unity and purity of the visible church."* He next gives his reasons for calling his candidates for the holy office of the Presbyterian ministry to this subject; amongst these the chief is, "that latitudinarians and heretics" are animadverting too severely on this subject—for, with the Doctor, they who oppose human creeds are almost exclusively either *latitudinarians* or *heretics.* No doubt in this he is correct; for Paul himself, when he ceased to argue in defence of the traditions and dogmas of the theological seminary in Jerusalem, became an incorrigible heretic, and a wild latitudinarian; and no wonder if his followers should still be considered and called heretics by all Gamaliels.

But that the reader may be able at one view to see the whole phalanx of arguments which have been gathered and condensed for one thousand two hundred and threescore years, in support of the utility and importance of these standards, we shall present in one view the sevenfold reasons of the Doctor:—

"Now I affirm that the adoption of such a creed is not only *lawful* and *expedient,* but also indispensably *necessary* to the harmony and purity of the visible church. For the establishment of this position, let me request your attention to the following considerations:

"1. Without a creed explicitly adopted, it is not easy to see how the *ministers and members of any particular church, and more*

especially a large denomination of christians, can maintain unity among themselves.

"2. The necessity and importance of creeds and confessions appear from the consideration, that one great design of establishing a church in our world was, that she might be, in all ages, *a depository, a guardian, and a witness of the truth.*

"3. The adoption and publication of a creed, is *a tribute to truth and candor,* which every christian church *owes to the other churches and the world around her.*

"4. Another argument in favor of creeds, publicly adopted and maintained, is, that *they are friendly to the study of christian doctrine, and of course to the prevalence of christian knowledge.*

"5. It is an argument of no small weight in favor of creeds, that *the experience of all ages has found them indispensably necessary.*

"6. A further argument in favor of creeds and confessions may be drawn from the remarkable fact, *that their most zealous opposers have generally been latitudinarians and heretics.*

"7. The only further argument in support of creeds on which I shall dwell, is, that *their most zealous opposers do themselves virtually employ them in all their ecclesiastical proceedings.*"

After the amplification and elucidation of these *seven strong arguments* or affirmations of the Doctor, he meets and refutes *five* objections, viz:—

"1. And the first which I shall mention is, that forming a creed, and requiring subscription to it as a religious test, *is superseding the Bible, and making a human composition instead of it a standard of faith.*

"2. Another objection frequently made to church creeds is, that *they interfere with the rights of conscience, and naturally lead to oppression.*

"3. A third objection often urged against subscription to creeds and confessions is, that *it is unfriendly to free inquiry.*

"4. A fourth objection frequently brought against creeds is that *they have altogether failed of answering the purpose professed to be intended by them.*

"5. The last objection which I shall consider is, that subscription to creeds has not only failed entirely of producing the benefits contemplated by their friends, but has rather been found to *produce the opposite evils—to generate discord and strife.*"

He then concludes with sundry warm exhortations to the young candidates for the sacred office to contend earnestly for the faith once delivered by a synod and parliament to the militant kingdoms of England and Scotland, as necessary to the unity and purity of a *visible church militant.*

After thus surveying the bounds and limits of this defence, we may take it up in piecemeal, and examine each fold of this sevenfold shield. But that the reader may be able to take as general a view of the ground we occupy as of that occupied by the Doctor,

we shall, by way of preparation, suggest what we must call the two grand sophisms on which his defence rests.

1st. The Doctor, by some fatal accident to his scheme, identifies the church or congregation of Jesus Christ with the visible Presbyterian congregation or church Now we will readily agree with the Doctor that some of his arguments are conclusive, admitting this sophism to be a truth For his first argument shows that "it is not easy to see how the ministers and members of any particular church, and more especially a large *denomination* of christians, (that is, a Presbyterian or Episcopalian denomination,) can maintain unity among themselves without a human creed." I agree with the Doctor here, that a human creed is essential to the unity of a political or worldly establishment, such as the Presbyterian or Episcopalian *denomination* And I think it would require better eyes than the Doctor's or mine *"to see"* how the ministers and members of the large denomination of Presbyterians could maintain unity without a human creed. Any human establishment requires human contrivances to keep it together I do not believe that Free-Masons could maintain their unity and harmony without a creed, and formula, and catechism. I will agree with the Doctor that it is not easy to see how either the large and respectable denomination of Free-Mason christians, or the large and respectable denomination of Presbyterian Christians could maintain their unity of spirit without a written creed deduced from the Bible And I will add that I am assured, were it not for the Presbyterian Confession of Faith, the Presbyterian church would soon become extinct, as others before it have done, built upon human creeds. A human creed is the very rock on which a sect or denomination is built "If the foundation be destroyed what can the builders do!" Indeed the creed of Westminster is called *"The constitution of the Presbyterian church in the United States."* Now who does not know, that if the constitution be destroyed, the social existence of those confederated by it, is destroyed!—The misfortune, then, is that the Doctor's able defence only proves that human creeds and confessions are necessary to preserve sectarians, or to unite one denomination in a league defensive and offensive against all others. For this he reasons, and demonstrates, and proves, as a Doctor ought, when employed in drilling young recruits for the ranks and wars of their sect. They will march forth in this panoply, invincible in fight. That human creeds are necessary to the existence of sects of human contrivance, the Doctor has well proved; but the sophism is here, that he argues that human creeds are therefore necessary to the unity of the church of Christ. This is the deception, this the sophistry of *six* of the *seven* arguments. A greater blunder we do not remember to have seen committed by any Doctor since the days that the Jesuits wrote in favor of themselves, as a brotherhood confederated by divine authority, than that which Dr. Miller has unhappily committed in arguing that, because a human creed is necessary to the unity of one sect, or

for the maintenance of one division in what he calls the church of Christ, therefore a human creed is necessary to the unity of that church. In plain English, that which makes and keeps up one division, is necessary to the unity of the whole. This is Princeton logic, and Prsbyterian divinity!! But after all, the Doctor may have meant, by the unity of the church, the unity of the Presbyterians. And, indeed, this appears to be the design of his whole defence, for in his exhortation he rather censures the Presbyterian ministry for not being sectarian enough. His words are—

"We are so ready to fraternize with all evangelical denominations that we almost forget that we have a denomination of our own, to which we are peculiarly attached. Now this general spirit is undoubtedly excellent; worthy of constant culture, and the highest praise. But may it not be carried to an extreme? Universal active benevolence, is a christian's duty; but when the head of a family, in the ardor of his exercise, feels no more concern or responsibility respecting his own household, than he does about the households of others, he acts an unreasonable part, and, what is worse, disobeys the command of God. Something analogous to this, I apprehend, is the mistake of that christian, or that minister, who, in the fervor of his catholicism, loses sight of the fact, that God, in his providence, has connected him with a particular branch of the visible church, the welfare and edification of which he is peculiarly bound to seek. If his own branch of the church have any thing of peculiar excellence in his estimation, on account of which he prefers it,—which is always to be supposed,—can it be wrong for him to desire that others should view it in the same light? And if he be justifiable in recommending these peculiarities from the pulpit—as all allow—is he not equally justifiable in recommending them from the press, especially be means of accredited publications?"

Now this is in brief—it is good to be charitable to all, but see that you keep up your own sect. Keep up the Presbyterian denomination, as every good father keeps up his own house. Be good neighbors, but remember the interests of your own house.

Such is the sophism that constitutes the basis of *six* of his *seven* arguments. And they are plausible if we admit that the Presbyterian denomination is exclusively the church, but on any other principle they are ridiculous and absurd. And let it be remembered that there is no controversy between us and the Doctor upon the necessity and utility of his confession of faith to the existence of his own sect. But this we shall, until we obtain new faculties, consider a subject as distinct from the unity of the disciples of Christ, as the union of the Turks against the Greeks is distinct from the American union on the grand principles of civil and religious liberty.

The second sophism which constitutes the second pillar of the Doctor's superstructure is, that those who discard human creeds as important and useful to the church of Christ, reject all creeds. His seventh argument is predicated entirely upon this, and some

of his remarks upon the others partially. Now this is making a man of wax and blaming him for not speaking. While we contend that human creeds are every way unscriptural and destructive to the unity and purity of the church of Christ, we contend that his church has, and must have a creed, and that he has himself drawn it out and committed it to writing by his apostles. If he had thought, as he knew all that would come to pass in the dark ages, that any other creed or formula was necessary for present exigencies, he would have given directions and authority to some persons to have formed it; but as he has not done this we are sure it is unnecessary, just because he thought so. Having taken this general view of Dr. Miller's lecture, and of the sophisms on which it is based, we dismiss it for the time being, reserving particulars until another opportunity.

EDITOR.

* * *

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. IV.

THAT the *word of the apostles* shall be the only creed, formula, and directory of faith, worship, and christian practice, when the ancient order of things is restored, we have offered some evidence to show. The constitution and law of the primitive church shall be the constitution and law of the restored church. As the constitution and law then admitted all the faithful disciples of the Lord to an equal participation of all privileges; so when the same is again adopted, the same privileges will be extended to every orderly citizen of the kingdom. Without any of our modern creeds in substance or in form the church was once united, complete, and happy, and will be so again. For the same cause will always produce the same effect. When the disciples shall return to the Lord he will return unto them.

In receiving members or citizens into the kingdom, or in naturalizing foreigners, it appeared, in our last essay, that nothing was required of them but an acknowledgment of the word or testimony of the witnesses concerning the King, Jesus of Nazareth. A hearty declaration, or confession with their lips, that they believed in their hearts, that Jesus of Nazareth was the Messiah, the Son of the living God, the King and Lord of all, qualified them as applicants for naturalization. In the act of immersion into this name, they renounced every other Messiah, Lord, King, or Saviour; they put off their former religion, and renounced every religious obligation to any other system or authority, *and put* on Jesus, as their Lord and King. From a consideration of the ancient order it appeared, that the apostles did not command men to be baptized *into their own experience*, but *into the faith then delivered to the saints.* It was affirmed that the ancient order was *wise, safer,** and *more honorable to the*

**The following paragraph was left out of our last number by an oversight of the printer. It was in demonstration that the apostolic order was the safer.*

saving truth, than the modern way of receiving members into a Baptist society, and some proof was presented.

In the present essay we shall make a few remarks upon another important preliminary to the restoration of the ancient order of things. *There must be, and there shall be an abandonment of the new and corrupt nomenclature, and a restoration of the inspired one.* In other words there must be an abandonment of the Babylonish or corrupt phraseology of the dark ages and of modern discoveries, in the fixed style of the christian vocabulary. This is a matter of greater importance than may, at first sight, appear to all. Words and names long consecrated, and sanctified by long prescription, have a very imposing influence upon the human understanding. We think as well as speak by means of words. It is just as impossible for an adult to think as to speak without words. Let him that doubts make the experiment. Now as all correct ideas of God and things invisible are supernatural ideas, no other terms can so suitably express them as the terms adopted by the Holy Spirit, in adapting those supernatural truths to our apprehension. He that taught man to speak, would, doubtless adopt the most suitable terms in his language to reveal himself to his understanding. To disparage those terms, by adopting others in preference, is presumptuous and insolent on the part of man. Besides when men adopt terms to express supernatural truths, it is not the truths themselves, but their ideas of them they communicate. They select such terms as suit their apprehensions of revealed truth, and hence the terms they use are expressive only of their conceptions of divine things and

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When your applicant appears before your assembly, say of 100 disciples, and has satisfied them all, they lift up their hands or otherwise express their approbation of his experience, and their consent to his naturalization. Now admit that his profession were sincere, that he felt all that he described, still he may not be a disciple in truth. He may, indeed, have been in doubts himself whether his experience were genuine. But in your judgment he has some confidence, or he would not sincerely appear before you. He has then, in your decision, the concurrence of 100 persons approving *his experience* as genuine. This emboldens him. He now feels himself somewhat assured that he is a true convert, for a hundred converts have approbated his experience, and stamped it as genuine as their own. He may be deceived. And you must admit it, or else contend that all such approbated ones, who speak what they have felt, are genuine disciples. I argue that there is, on your plan, *a possibility* of deceiving or of confirming an applicant in self-deception. On the apostolic plan no such possibility exists. For admitting in this case, as in the former, that he sincerely believes what he professes, then he is a true disciple. And they who receive him on this ground, only express their approbation *of the faith* he has professed. They assure him, by their concurrence, that believing what he professes he is a disciple—This then, fixes his attention upon the truth professed. In the one case the faith he has professed is only attested by the brethren as of paramount importance, which is so in fact; and in attesting which, there is no possibility of deceiving, whether his profession be feigned or sincere. In the other case his experience is attested by the brethren, as of paramount importance, which it may not be in fact; and in attesting which, there is a possibility of deceiving, whether his profession be sincere or feigned.

must just be as imperfect as their conceptions are. It is impossible for any man, unless by accident, to express acurately that which he apprehends imperfectly. From this source spring most of our *doctrinal* controversies—Men's opinions, expressed in their own terms, are often called Bible truths. In order then to a full restoration of the ancient order of things there must be "a pure speech" restored. And I think the Lord once said, in order to a restoration, that he would restore to the people "a pure speech." We know that the ancient order of things amongst the Jews, could not be restored, after their captivity in Babylon, until the law of the Lord, containing the primitive institutions of the Jews' religion, was read and understood by the people, and the dialect of Babylon abandoned as far as it corrupted the primitive simplicity of that religion. Hence the scribes read them the law from morning to evening, gave them the sense and made them understand the reading. This became necessary because of the corrupt dialect they had learned in Babylon, on account of which their revelation was unintelligible to them until the language of Canaan was purged from the phraseology of Ashdod. It will, we apprehend, be found precisely similar in the antitype, or in the return of the people of God from the captivity of Babylon the great, the mother of abominations.

But we shall go on to specify a sample of those Babylonish terms and phrases which must be purged from the christian vocabulary, before the saints can understand the religion they profess, or one another as fellow disciples. I select these from the approved standards of the most popular establishments. For from these they have become current and sacred style. Such are the following—"Trinity. First, second, and third person in the adorable Trinity God the Son; and God the Holy Ghost. Eternal Son. The Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. The divinity of Jesus Christ; the humanity of Jesus Christ; the incarnation of Jesus Christ. This he said as man; and that as God. The common operations, and the special operations of the Spirit of God. Original sin, and original righteousness. Spiritual death; spiritual life. Covenant of works, covenant of grace, and covenant of redemption; a dispensation of the covenant of grace, and administration of the covenant. Effectual calling. Free will. Free Grace. Total depravity. Eternal justification. Eternal sheep. Elect world. Elect infants. Light of nature. Natural religion. General and particular atonement. Legal and evangelical repentance. Moral, ceremonial, and judicial law. Under the law as a covenant of works, and as a rule of life. Christian Sabbath. Holy sacrament Administration of the sacrament. Different kinds of faith and grace. Divine service; the public worship of God, &c. &c. &c."

These are but a mere sample, and all of one species. It will be said that men cannot speak of Bible truths without adopting other terms than those found in the written word. This will be

granted, and yet there will be found no excuse for the above species of unauthorized and Babylonish phraseology. It is one thing to speak *of* divine truths in our own language, and another to adopt a *fixed style of expressing* revealed truths to the exclusion of, or in preference to, that fixed by the Spirit, and sometimes, too, at variance with it. For instance, the terms Trinity, first and second person of —Eternal Son, and the eternal procession of the Spirit, are now the fixed style in speaking of God, his Son Jesus Christ, and of the Spirit, in reference to their "Personal Character." Now this is not the style of the oracles of God. It is all human, and may be as freely criticised as one of the numbers of the Spectator. Yet because of the sanctified character of these terms, having been baptized, or authorized by the orthodox and pious for centuries, it is at the risque of my reputation for orthodoxy, and at the expense of being charged with heresy, that I simply affirm that they are terms that the wisdom of this world teacheth, and not the Spirit of God. I would not be startled to hear that I have denied the faith and rejected the revealed character of the Father, Son, and Holy Spirit, because I have said that the fixed style in speaking of them in the popular establishments is of human origin and of the language of Ashdod, and not of the language of Canaan. This, however, only proves that the terms of human philosophy are held as sacred, or rather more sacred, than the words of the Holy Spirit.

These terms originate new doctrines. Thus the term "trinity" gives rise to the *doctrine of the trinity*. And what fierce controversies have originated out of this doctrine! How many creeds and martyrs has it made!! Courteous and pious reader, would it not be as wise, as humble, and as modest too, for us, on such topics, to prefer the words of the Holy Spirit, and to speak of God, his Son, and Spirit, as the apostles did. Moreover, these terms do not help our conceptions of God at all. They rather impede than facilitate our understanding the divine oracles. It is not more difficult to conceive of an eternal Son eternally begotten, and of a Spirit eternally proceeding, than to understand any thing God has ever spoken to men. And see on what slender thread those distinctions hang Because Jesus Christ told his disciples that he would *send* them the Spirit, which Spirit *would* or *was to proceed* from his Father, or to be *sent forth* by his Father as well as by himself; therefore the schoolmen affirm that the Spirit eternally proceeded, or was eternally coming from the Father!!! This is the whole thread on which this *"doctrine"* hangs. I only instance this, and cannot now pause on the others.

But besides this species of sophistry there is another more dangerous, because more specious. This is really as foreign and as barbarous a dialect as that we have noticed, though in Bible terms. It consists in selecting Bible terms and sentences and in applying them ideas totally different from those attached to them by the Holy Spirit. Of this sort are the following: "The natural man, spiritual man; in the flesh, in the spirit; regenera-

tion, washing of regeneration; ministration of the Spirit, demonstration of the Spirit; power of God, faith of the operation of God, the grace of God; the letter, the spirit; the old and new covenant; word of God; the ministry of the word; truth of the gospel; mystery, election, charity, heretic, heresy, blasphemy, church communion, baptism, faith," &c. &c. &c. The former dialect rejects the words of the Holy Spirit, and adopts others as more intelligible, less ambiguous, and better adapted to preserve a pure church. The latter dialect takes the terms and sentences of the Spirit, and makes them convey ideas diverse from those communicated by the Spirit. We shall in this, as in the former dialect, specify one instance. Take for this purpose the sentence, *"Through faith of the operation of God."* This the populars use to designate a faith wrought in the human heart by the operation of the great power of God. But the Spirit of God intended by this phrase to shew that christians in baptism had represented to them their *resurrection* with Christ to a new life, *through a belief of the great power of God*, exhibited in raising Christ from the dead. So the wisest teachers, and so all the learned translators of the last century understood it, amongst whom are, Pierce, Tompson, Macknight, *et allios*. Macknight reads it thus: "Being buried with him in baptism, in which also ye have been raised with him through the belief of the strong working of God who raised him from the dead." Now in relation to these two dialects there is one easy and safe course. The first is to be totally abandoned as transubstantiation and purgatory are by Protestants, and the other is to be tried by the context or design of the writer.

We cannot at present be more particular; but of these terms and sentences we shall not be forgetful hereafter. It is enough at one time to suggest them to the consideration and examination of our readers.

The adoption and constant use of this barbarous dialect, was the cause of making divisions, and is still one existing cause of their continuance. This style furnishes much matter, and many a topic to the gloomy Doctors who delight in metaphysical subtleties, and gains them much credit for their skill in mysteries, which they exhibit in their weekly attempts to unravel the webs which themselves and their worthy predecssors have woven. Let it be remembered that, as these terms were not to be heard in the primitive church, in restoring *the ancient order of things* they must be sent home to the regions of darkness whence they arose.

EDITOR.

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HISTORY OF THE ENGLISH BIBLE.

No. IV.

MANY objections have been made against king James' translation. The Greek New Testament which the king's translators used was that of Robert Stephen's . It was the third and fourth editions of R. Stephen's Greek New Testament, published 1550 and 1551. In the fourth edition of R. Stephen's Greek New

Testament the text was, for the first time, divided into verses. The translators followed Stephen in his chapters and verses, and thus the first edition of the English Bible was as mangled and as unintelligible as the present. Dr. Macknight, in the general preface to his translation of the Apostolical Epistles, presents the common objections to the present version in one section, which reads as follows:—

"To this edition of the Bible it has been objected, 1st. That it often differs from the Hebrew to follow the *seventy*, if not the German translation, particularly in proper names. 2nd. That the translators followed the Vulgate Latin, have adopted many of the original words without translating them, such as *hallelujah, hosannah, mammon, anathema,* &c. by which they have rendered their version unintelligible to a mere English reader. But they may have done this in compliance with the king's injunction concerning the old ecclesiastical words, and because, by long use, many of them were as well understood by the people as it they were English. 3rd. That by keeping too close to the Hebrew and Greek idioms, they have rendered their version obscure. 4th. That they were a little too complaisant to the king in favoring his notions of predestination, election, witchcraft, familiar spirits, &c. But these, it is probable, were their own opinions as well as the king's. 5th. That their translation is partial, speaking the language of, and giving authority to one sect. But this, perhaps, was owing to the restraint they were laid under by those who employed them. 6th. That where the original words and phrases admitted to different translations, the worse translation, by a plurality of voices, was put into the text, and the better was often thrown into the margin. 7th. That notwithstanding all the pains taken in correcting this and the former editions of the English Bible, there still remain many passages mistranslated, either through negligence or want of knowledge; and that to other passages improper additions are made, which pervert the sense, as Matt. xx 23. where, by adding the words, "*it shall be given,*" it is insinuated that some other person than the Son will distribute rewards at the day of judgment.

"Such are the objections which have been made to the king's translation by the Protestants. They are mentioned here as historical facts. How far they are just, lies with the reader to consider. The objections made by the Papists were the same with those which were made to the former translations, and particularly that several texts are mistranslated, from the translators' aversion to the doctrines and usages of the church of Rome."

Such are the most common objections to the translation made by king James' authority, as Dr. Macknight has briefly stated in his prolegomena to his translation of the Apostolic Epistles. Besides this, the divisions of the scriptures of the New Testament into chapters and verses by Romanists of small learning, and less intelligence in the meaning of the inspired writings, in imitation of the Jewish Rabbins' division of the Old Testament, has been

long complaned of by all the judicious and intelligent scripturians of the last century. It was indeed impossible for Robert Stephens, a monk, while making a tour through some of the richest provinces of the Roman church, to make a judicious division of the New Testament into verses, and yet this is the division still used by all Protestants.

To remedy those evils, so long and so justly complained of, we have issued proposals for publishing a new translation of the New Testament, made by Doctors Campbell, Macknight, and Doddridge, decidedly the best that has appeared in our language. As the plan and character of this most valuable work is already before the public in the form of a prospectus and proposal, we deem it unnecessary to say much about it on the present occasion.

EDITOR.

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PRECIOUS CONFESSION.

THE following is an extract from the sentiments delivered by the Rev. Dr. Burton, at an association of the congregational clergy, at Thetfort, in the state of Vermont, and published by the Rev. Ignatius Thompson, who was present at the association. It may be depended upon as authentic:—

"The Calvanistic sentiments never will prevail till the colleges are under our influence. Young men, when they go to college, generally have not formed their religious sentiments. *We ought to have a president and instructors who have the address to instil the Calvinistic sentiments without the students being sensible of it*—then nine out of ten, when they leave the college, will support the Calvinistic doctrine—they will go out into the world, and will have their influence in society. In this way we can get a better support, without law, than we ever had with it. And besides, when once all our colleges are under our influence, *we can manage the civil government as we please.*"

[Western Herald.]

* * *

WESTERN LUMINARY.

THE long agony is over. The last crusade against the Transylvania University is just completed. The editors of this *light*-giving "means of grace" have just returned from the conflict. covered with dust and bespattered with their own blood—their swords and lancets broken, and not a laurel on their brows, nor a victim at their heels. They cannot fight themselves into the faculty, nor those out of their seats which hold its destinies. They seem to think that colleges are the only place to propagate Calvinism in its purity, and that their system is dependant on literary institutions for its existence. If colleges do not, by serpentine cunning, instil these sentiments into the unwary, as some of them honestly confess, other means will be unavailing, as the above article declares.

EDITOR.

"THE LAMB IS THE LIGHT THEREOF."

NEVER have we seen a more glaring and impious perversion of a text than the *"Western Luminary"* exhibits in selecting this as its motto. And is the Lamb the light of this Luminary? Is the Lamb the light of this controversy about the control of colleges? Is the Lamb the light of all the puffing and spouting about missionary monies and missionary sermons? Is the Lamb the light of all the political intelligence it conveys, its obituary notices, and little local news? Is the Lamb the light of its slanders and its scurrilities, and of all the dark spots that cover its disk?

We have *luminaries* that give no light. There is the "Latter Day Luminary," the "Western Luminary," and lately there has appeared in the North a new Luminary called the "Gospel Luminary"—I hope it may enlighten the other Luminaries, and shed a few rays on the *only religious paper in seven states and three territories.* If the Light of the World, the true light could be seen, these Luminaries, in their best estate, would only resemble a feeble taper in the sun-beam, or a glow-worm at high noon, when the blaze of full day, unobstructed by a cloud, bursts upon the eyeballs of youth. EDITOR.

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From Noah's Advocate.

CHURCH AND STATE.

THE following, from the *"Liverpool Mercury,"* is an apt commentary and illustration of the benefits and blessings of a union of church and state. Let every American, while he reads it, thank God that he lives in a country where every religious denomination has an established church of equal influence and privileges.

CLERICAL AVARICE.—We observe by the police reports of the metropolis, that the Rev. Dr. Wilson, Rector of St. Mary's Aldermanbury, sent his tithe-collector to apply to the Lord Mayor for a warrant of distress against a poor widow for a demand of £1 8*s.* of tithes. The collector expressed his regret at being obliged to call on the widow, who was in the deepest poverty and distress. The circumstances of her case were such, that the Lord Mayor sent an urgent recommendation that the demand might not be pressed, and that he himself would rather compromise it by paying the Rev. Dr. 10 shillings in the pound. But the Doctor would listen to no such recommendation, disapproved of his lordship meddling with his private affairs; and although the church wardens had declined demanding the poor rates from the poor woman, who was in a state of great wretchedness (and she was the only one of the Doctor's parishioners who expressed inability to pay) he sent back the collector to apply for the distress warrant. The Lord Mayor finding that the Divine was as resolute for his tithe as Shylock for his bond, paid the sum himself to save the poor creature from actual starvation and despair. The con-

trast in humanity of the Doctor and the worthy magistrate requires no comment. But let us hear no more of the Catholic *levying* rent. They never levied any thing so atrociously oppressive as this.

* * *

CLERGYMEN HAVE NO FAITH IN ONE ANOTHER.

OFTEN do we see, not only the members of one and the same religious community, but even the leaders of their devotions, while they take their seats at the same "communion table," as it is called, and renew, as they say, their "covenant engagements" to love one another—passing by one another on Monday, as the Priest and Levite passed by their brother bruised and wounded in the public road, without casting an eye of sympathy or of affection towards him. They love one another on the great day of the feast, because they subscribe the same creed and wear the same regimentals; but they appear not to know one another as christians in the common walks of human life, and little or no confidence in one another as belonging to the same Lord. They can make pompous demands upon the people for money to support the gospel, but will not aid one another in those necessary contributions or loans that are often necessary to relieve pressing and urgent wants. A notable instance of this sort recently occurred, not a hundred miles from Washington, Pa.

A parson was called from his family and charge to meet his compeers in the great national assembly of the church of which he was a "minister." A wealthy brother, who is also a minister and merchant in the same village, and of the same fraternity, was to supply his pulpit a part of the time during his absence. The family of the absent priest required a short credit for some of the indispensables of life, and called at the store of the high priest of the parish, *pro tem.* and nabob of the village merchants, for those articles on a credit limited by the return of the reverend pastor to his family and flock. The righteous merchant, who, in the true sense of the proverb has been always *righteous overmuch*, peremptorily refused to lend his brother's family, or to sell the articles in demand on such a credit. In the mean time a member of the bar, who heard of the circumstance, like a good Samaritan, interposed his kind offices, and paid off the account. The reverend high priest, who has been long known as being not only purse-proud to a proverb, but also bloated with a religious pride incident to priests; so much so as to pay no respect to the living or the dead; to violate the rules of established good breeding; to treat with contempt the sympathies of relatives and friends, even in paying their last respects in the funeral obsequies to those they loved—was still intent on supplying the pulpit, if not the *family* of his absent brother; and the next evening, faithful to his engagements, mounted the rostrum. His conduct behind the counter, however, had got to the meeting-house before him, or to the ears of those who usually resorted thither, and he had the satisfaction to *hold forth* to the "clerk," or pre-

centor, his wife, and an old lady, who constituted the whole assembly. The citizens thus rewarded his *righteousness,* and he had the pleasure of adjourning his meetings, *sine die.*

What made his righteousness so conspicuous in this case, which was about a matter of clothing, was a circumstance in his history that should not be overlooked. He had been made a priest on the other side of the Atlantic, and after his arrival in this country for a time renounced the merchandize of souls for the merchandize of silver. He had, too, himself, on one occasion, to stand in debt to his luck at a game of *three-up* for a good coat, which he both *won* and *wore* even after he had been censecrated to the office of an ambassador. But of this he has repented, and his sympathy towards his brother in articles of this kind, are proof of it. A thing so local and so little we are ashamed to mention, and should not have noticed were it not for the moral lesson it conveys, and were it not specifically the same with what happens in almost every neighborhood, and under the observation of all those who have eyes to see the conduct of priests towards one another, and towards all men.

If the Savior called forth the good Samaritan to aid in the illustration of a fundamental principle in his religion, we ought not to blush to narrate a modern occurrence of the good Samaritan and the Priest and Levite, which is so similar to the original parable; and especially as it is pregnant with useful instructions of a general character, though derived from a particular incident.

EDITOR.

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Gen. Jackson made one christian on his way home.

SABBATH-BREAKING

GENERAL JACKSON and suite passed through Uniontown, and arrived at Brownsville, Pa. on Sunday week. He was escorted into town by a company of 50 or 60 troops, and by a committee consisting of Mayor Kreeps and Captain Giessey. His arrival was announced by the ringing of bells—and the citizens of the town and surrounding country assembled, *en masse,* to pay their respects to the illustrious hero. After partaking of an excellent public dinner prepared for the occasion, the General and his lady, accompanied by Gov. Duval of Florida, and a numerous concourse of people, attended divine service at the Presbyterian church of the Rev. Mr. Johnson.

The Rev. Mr. Johnson dined with the General; and a citizen of the place, whom no person ever suspected of being religious, came under the necessary vows, and had his child *"christened"* in the presence of the General, and named *Andrew Jackson!*

March 31.

No. 12. MONDAY, JULY 4, 1825. VOL. II.

A NARRATIVE.

Of the Origin and Formation of the Westminster or Presbyterian Confession of Faith.

NO. III.

IN taking a correct view of the Westminster Confession it is necessary to take a correct view of the divines that formed it; and in doing this it will be necessary to pay a due attention to their proceedings. In our last number we left them preparing an exhortation to engage all persons above 18 years of age in England to swear to and subscribe the solemn league and covenant. Many schemes were adopted, and many equivocations and intrigues exhibited by the clergy, then called the loyalists, to avoid the oath. The Puritans now had the power on their side, and that has always given right to the clergy to do what was conducive to their dominion. Confiscations, ejectments, proscriptions, and penalties, were now the order of the day. But this was only establishing a precedent which, in the reign of the next king, occasioned many to repent of their cruelty and intolerance; for men generally hate persecution when themselves are the objects of it. The king forbade his subjects to swear to the covenant, but some of them tauntingly exhorted him to take the covenant himself.

In pursuance of an order from the parliament the divines wrote to the Belgic, French, Helvetian, and other reformed churches. They sent them a copy of the covenant to shew how pious they were, and besought them to *own* them in any way they pleased, "as contemptible builders, called to repair the Lord's house in a troublesome time," and to pray for them that "they might see the pattern of this house; and that they might commend such a platform to our *Zerubbabels* (i. e. the members of parliament) as may be most agreeable to his word, *nearest in conformity to the best reformed churches, and to establish uniformity among ourselves.*"

All the Episcopalian divines left the assembly before the bringing in of the covenant, except Dr. Featly, who was expelled for corresponding with archbishop Usher, and for revealing the proceedings of the assembly contrary to their rules. From the time of taking the covenant Mr. Neal dates the entire dissolution of the hierarchy, though not formally abolished by act of parliament.

January 19, 1644, the Scotts army, consisting of 21,000 soldiers, commanded by Gen. Leven, crossed the Tweed and entered into England. This event changed the proceedings of parliament and the assembly. The controversy about church discipline was now changed. Before the arrival of the army, a *reformation of the hierarchy* was only insisted upon; but now the *total extirpation* of it was attempted. The first step to do this effectually was to purge the universities, which were the head quarters of the

hierarchical divines, and to make them puritanical fountains. The colleges were then all for the king and the hierarchy. But the Calvinists were determined to *purge* them. They began with Cambridge. The Puritans represented the teachers in that university, or the clergy controlling it, as *"idle ill-effected, and scandalous."* The parliament, by an ordinance of January 22, gave the work of purging this university to the Earl of Manchester, with full power to "eject" from office whom he pleased; "to sequester their estates, means, and revenues; to dispose of them as he thought fit, and to place others in their room, *being first approved by the assembly of divines sitting at Westminster.*" He was to use the covenant as a test. On March 18, 1644, the covenant was offered to such graduates only as were supposed to be disaffected towards the parliament and divines; after which about *two hundred* were expelled. Mr. Neal gives the names of *eleven Doctors* of great attainments who were displaced, and thinks that, because of their love of monarchy and hierarchy, the times required their expulsion. As the Westminster divines had the filling up of the vacancies they took special care to fill the empty chairs with good orthodox teachers and divines, and therefore filled more than half the vacancies, occasioned by the expulsion of the Doctors, out of their own assembly. During the year 1644, *fifty-five* persons were examined and appointed to the vacant fellowships in this university by the makers of the confession.

"Before we notice the debates of the assembly of divines, it will be proper, says Mr. Neal, to distinguish the several parties of which it was constituted. The Episcopalians had entirely deserted it before the bringing in of the *covenant*, so that the establishment was left without a single advocate. All who remained were for taking down the main pillars of hierarchy before they had agreed what sort of building to erect in its room. The members of the assembly which now remained were divided as respected discipline and church government, into three parties—Presbyterians, Erastians, and Independents. The name *Puritan* is from this time to be discarded. It once covered them all; but now they are distinguished by their views of church discipline: The majority of the assembly at first intended only the reducing episcopacy to the standard of the first and second age. But for the sake of the Scots' alliance, they were prevailed with to lay aside the name and function of bishops, and attempt a presbyterial form; which at length they advanced into *jus divinum*, or a *divine institution*. The Erastians were for giving the keys to the civil magistrate, and denied that there was a *jus divinum* for any form of church government. The Independents, or congregational brethren, composed a third party, and made a bold stand against the proceedings of the high Presbyterians, and plead the *jus divinum*, or the divine institution of the Congregational plan. There was not an Ana-baptist in the assembly; but out of doors they joined with the Independents on the subject

of church government. They made a considerable figure at this time, and joined with the Independents in contending for a *toleration* of all nonconformists. Lord Clarendon represents the Independents as abhorring monarchy, and approving of none but a republican government; and that as to religion, their principles were contrary to all the rest of the world; that they would not endure ordinary ministers in the church; but every one among them prayed, preached, admonished and interpreted scripture without any other call than what himself drew from his supposed gifts, and the approbation of his hearers. Yet, with all their ignorance, they were an overmatch for the Presbyterians and Erastians in the assembly, who out-voted them, but dare not debate with them, as we shall see in their debates on church discipline.

October 12, 1644, the parliament ordered the assembly "to confer and treat among themselves of such a discipline and government as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the church at home, and a *near agreement with the church of Scotland,* to be settled in this church, instead of the present church government, by archbishops, bishops, &c. which it is resolved to take away, and to deliver their advices touching the same to both houses of parliament, with all convenient speed." The ancient order of worship and discipline in the church of England was set aside twelve months before any other form was appointed.

Upon the petition of the divine the parliament passed an ordinance for the ordination of ministers, and appointed *ten* members of the assembly to constitute an ordaining committee; to appoint or ordain by imposition of hands all those whom they deemed qualified to be put into "the sacred ministry." This was an ordinance *pro tempore.* They appointed other ordaining committees in different parts of the kingdom. To these ordinances and measures the Independents entered their dissent, unless the ordination was attended with the previous election of some church.

They were next engaged in making out " *a directory for public worship*' instead of the old liturgy. This directory passed the assembly with great unanimity, none but the Independents demurring much about it. It was, however, with much difficulty introduced into the congregations throughout the kingdom, and the parliament were obliged the next summer to pass another ordinance obliging the "*common prayer*" to be cast out of all the churches, and the new directory to be the law of worship. Great tyranny was exercised in getting the people to worship according to the *new directory.* A fine of *five* pounds for the first offence, *ten* for the second, and a *year's imprisonment* for the third, was the penalty for only reading the common prayer in *private* families. "All ministers who do not observe the *directory* in all cases of public worship, shall forfeit *forty shillings.*" This ordinance was issued August 23, 1645. "These, says Mr. Neal,

were the first fruits of Presbyterian uniformity." The Baptist, too, at this time were written against, preached against, and some of them shut up in prison; and even one Mr. Otes, in Essex, was tried for his life for the murder of Anne Martin, because she had died a few days after she was baptized. "On the next day after the establishment of the *directory*, Dr. William Laud, archbishop of Canterbury, received sentence of death. He had been a prisoner in the Tower almost three years, upon sundry impeachments. His trial excited great interest and occupied much time. He had been a tyrant in church and state, and a cruel persecutor. But the Presbyterians measured to him as he had measured to others. Mrs. Macauly in her History of Englind, vol. iv. page 143, very correctly observes that "the parliament ought to have left this aged prelate an example of their mercy, rather than to have made him the monument of their justice." "It is plain, adds she, that he fell a sacrifice to the intolerant principles of the Presbyterians, a sect who breathed as fiery a spirit of persecution as himself." The archbishop died by the executioner in the 72d year of his age, and the 12th of his archepiscopacy. Such were the religious spirit and zeal of the times, and such the proceedings at Westminster while the creed of myriads was on the stocks, and the faith of the orthodox was a delivering to the saints. Their debates on ordination and Presbyterian government shall be noticed in our next. EDITOR.

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CHRISTIAN UNION.

READER, attend to what I am about to write. I address all denominations of christians, not with a design to oppose or to defend one sect more than another, or to pull down one system and build up another; but to show the error of all, and to point out an infallible remedy.

It is high time that the christians in these United States consider the occasion of their divisions and strife, and bestir themselves to their correction and removal. Disunion among christians is their disgrace and a perpetual reproach and dishonor to the Lord Jesus Christ. To attempt union among jarring sects which are established upon different foundations, without the explosion of their foundations, is altogether fruitless. They may cozen one another a little by attempts at open communion, but it will amount to nothing valuable. They must all be built upon the same foundation before there can be a sameness of feeling, and a unity of faith in the bonds of peace.

Christian union can result from nothing short of the destruction of creeds and confessions of faith, as human creeds and confessions have destroyed christian union. When ever the setting aside of creeds and confessions shall be attempted, christians will give to the world, and to angels, and to themselves, proof that they *do believe in the word of God.*

The adjustment of a single word in the Bible, according to the scriptural import and use of it, *in principle and practice*,

will cure all errors in religion, and supply all that is wanting in uniting and making christians happy, and in giving a death-blow to scepticism and infidelity, and in converting the world. That word is FAITH—a word which has been perverted from its proper meaning and use in religion for more than sixteen hundred years by false philosophy and by the impious assumptions of civil authority in the establishment and regulation of religion. By these means King Messiah has been excluded from his own dominion, and human wisdom or ignorance has supplanted the wisdom that cometh from above, and the church has been shorn or her glory.

What is the scripture meaning of the term *"faith?"* I answer that faith comprehends a system of truths, of which God is the great author, and a system of affections and conduct, of which he is the supreme object, all of which are revealed or made known by his word. Faith is the substance of things hoped for, the evidence of things not seen, which cometh by hearing the word of God. The *objects* of faith are not objects of *sense* or of *sight*, any more than visible objects are objects of sight to a blind man. God is an object of faith, and has revealed himself by name, for no man hath seen him at any time; and all that system of truths, of which he is the great subject and object, which are comprehended in the term *"religion,"* are made known by his word. By this word the things that are *seen* are associated in the mind with God who is unseen, as their creator.*

The church of Christ is an assembly of believers, or of saints, called out of the world and constituted by his authority. In this church the gospel is the mean and rule of faith and practice. Without faith the church cannot be formed—as without it, it is impossible to please God; and without his word there can be no faith or religion. The heathen, in their religion, have some broken traditional fragments of an original revelation.

We are dependant on the doctrinal statements and facts in the gospel for true views and correct impressions of the divine character.

The *names, doctrinal statements,* and *facts,* in the gospel, must be preserved in their order and connexion, and perceived, if we would know the truth.

In religion we cannot think any thing of ourselves as of ourselves, but all our sufficiency is of God. The word of God is the instrumental cause of thought. We cannot think of God without an idea of him, and we cannot have an idea of him without his word. We are taught by, and we think and speak in, the words which the Holy Spirt has taught, when we learn, or when we think or speak the truth in religion. 1 Cor. ii 13.

If we cannot think any thing true or right without the word of God in religion, when we leave that word, or change or alter the

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**I presume the writer of this excellent essay uses the term* faith *here as it is sometimes used in scripture, not to express* the belief of the truth, but the truth to be believed. *Ed. C. R.*

connexion in the statements, or alter the terms with their associations in it, our thoughts in religion are wrong. *God's word is truth. It teaches us the actual state of things as they are in his own existence, character, and will, and the relations we and the universe sustain to Him, as far as we are capable of knowing them.*

Alter this word of truth by adding to or taking from it, or by changing the order of its doctrinal statements, and facts, and names, and their qualifications, and you change in the same degree, *in the views,* and *in the feelings of the mind,* the actual state of things as they exist in Jehovah and in his character, and as they exist in the relations which men and the universe sustain to him. But this alteration you convert truth into error, and you obscure, mar, or mutilate the glorious image of God as it shines in the face of Jesus, which is designed, and is the only ordained mean too, as it shines there, to renew the heart of man, and the world of men, into the image of him who created him by the knowledge of him. You moreover form the very elements of *sectarianism* and *sectarian hatred.* God's nature is love, and his perfections form a unity. The knowledge of them produce love and unity in all those who receive a *full* renovating impression of them in the gospel.

What is a creed? I answer that it is a short, or a summary account of the chief articles of the christian faith compiled by men.

What is a confession faith? I answer that it denotes a list or enumeration and declaration of the several articles of belief in a church. Such are professedly taken *from* the scriptures—they are, however, *not* the scriptures. They have different names, and are the covenants or the constitutions of different churches, which are not found in the scriptures. Where do you find the Philadelphia Confession of Faith, or the Westminster, or the Methodist Book of Doctrine and Discipline, or a Baptist church, or a Presbyterian church, or a Methodist church, or any other church than the church of Christ, in the New Testament?

But it is asked, Are not we free to do as we please in these matters, and have we not a right to form *creeds* and *sects?* I answer in the name of the Lord Jesus Christ, *No! they have not a right to act thus!* The assumption that they have the right, is the foundation of popery, both in the exercise of human legislation and of human authority in religion. What! shall we who cannot *think,* or *know,* or *feel,* or *act* righteously and truly in any thing relative to religion, without the names, and doctrinal statements, and facts in the gospel, change or alter them, and substitute others in their place? In this case they cannot fail adding to, or taking from, the word of God. There is one lawgiver who can save the obedient and destroy the disobedient, who has forbidden, under a most awful penalty, any alteration in the words of his book. Rev. xxii. 19.

The gospel is the charter of the mutual rights of all christians. No man or set of men has a right to alter that charter. He that does so, forfeits his rights and privileges under it. He invades the prerogative and sovereignty of King Messiah, and impairs or destroys the rights of his subjects. The glory of Immanuel is essentially concerned in the unity and happiness of the members of his body. The gospel, *in its integrity*, is designed to produce them and to advance his kingdom, and it *must* and *will* produce these effects when unaltered.

What! establish *new names and sects* in the christian religion, to the exclusion of *Christ* and the name *Christian?* Is this true? Look into the New Testament. There the church is the *Church of Christ*, and his disciples are *Christians.* Look out of the New Testament, and look into creeds and confessions. Here we see a Baptist church, a Methodist church, and a Presbyterian church, &c. and answerable to these, have, we see, *Baptist, Methodists, Presbyterians*, &c.

The New Testament names, *which all must approve of*, are thrown aside to give place to sectarian names, which all are offended at, in some degree, and think invidious, except those who belong to them, and they ought to be tired of them. With these sectarian names are united sectarian feelings and affections, and sectarian sympathies and antipathies, which have taken the place of *true christian feelings and affections.*

But it is said, These are only *names.* We have seen that, in religion, *names*, and *words*, and *sentences*, are every thing in order to *right ideas.* If we alter them by adding to them or taking from them, in the original order of the revelation, we change the truth and the effects of it into error; and when this is done there is nothing to correct it by. In *nature*, if we give a wrong description of an object, that description can be corrected by examining the object. In religion, the objects, the facts, and the doctrines are only known through the description —alter that, and the error is without remedy.

When we give a *name* and a *creed* to a church, other than the name of *Christ*, or *Christian*, and *the New Testament*, or *the Gospel*, that church acquires immediately in our *imaginations* and *feelings*, and in *fact*, a character altogether different from what the *Church of Christ* really possesses in the light of the New Testament. The character of Christ in authority and dominion, as the one lawgiver; and the character of christians in faith, and hope, and love, are merged in the sectarian names given to the church and to the members.

In this case we see that a difference of names is more than a *verbal difference.* Different names and different creeds have occasioned a more persevering combat in the christian world, among christians in their ecclesiastical councils, bitter controversies, and bloody persecutions and wars, to settle what they have called the christian faith, and the order of the church, according to their names and creeds, than all the conquerors of the world

have employed to make themselves masters of it. All this has arisen from entire ignorance of the use and the design of the gospel.

But it is asked, Are all christians to agree in this union? I answer, that in all the fundamental truths they *must* and do agree. The union requires of them that they throw away nothing that they possess but error and falsehood. They must agree and they do agree in the character of King Jesus, and in the authority of his statute book, agreeably to *the scripture statements of both.* Without these men cannot be christians, and ought to have no place in a church. Receive members into the church and discipline them according to the gospel, and all things will be done in good order.

Every christian has a *divine right* to admission into the church of Christ, and to enjoy all the rights and privileges therein, wherever he may be, if he presents himself according to the gospel, unencumbered by sectarian names and creeds; and no church has a *divine right* to refuse him admission, or to require of him sectarian conditions in order to his admission. Two *opposing divine rights* is a contradiction. The love and fellowship of christians is the inheritance and happiness of every individual saint. They are his spiritual property, and in the possession and enjoyment of them the Saviour has given it to him in charge to "stand fast in the liberty wherewith Christ hath made him free. He has a right, a *divine right,* to require of every church to relinquish its sectarian name and creed in order to his entering it. If the church refuse this, he has a right to complain to his Lord against the injury done to him, and that complaint will be sustained.

The great error among christians is in their forming their consciences in religion on the opinions of men. By reason of this, that love and zeal which ought to be felt for God and man, are transferred to a party, and are engrossed by sectarian views and principles. Hence the conscience is performing different sentences in different churches and sects at the same time, and in direct opposition to each other. There is a Baptist, Methodist, Presbyterian, Episcopalian, and Roman Catholic conscience, and a Christ to answer each, and thus Christ is divided. In Kentucky there is a *Licking Association conscience among* the Baptist, or a *Particular Baptist conscience,* founded by cutting up the scriptures, and taking out and stringing together a few scraps or verses torn from their connexions.

Conscience should refuse her homage to any other than God in his word. The man who submits his conscience to the unauthorized decisions of men in religion, does not in his conduct rise to the dignity of religious worship. Such a subjection is a criminal surrender of christian liberty, and a violation of the apostolic precept, "*Stand fast in the liberty wherewith Christ hath made you free.*" Nor can they who make it feel the true

spirit on which the whole law and prophets, the gospel, Christ, and the apostles, hang; viz. "love to God and love to man."

I repeat what I formerly observed: Adjust the term *faith* according to the scriptural meaning of it, which is agreeable to the true philosophy of the human mind in spiritual knowledge, and you rectify all error. You extinguish the deist's and the divine's natural religion or deism, and all human inventions in religion, or forgeries and corruptions—you establish the Bible as the only instructor in religion in our schools and out of them, and you wipe out all sectarian names and creeds, and unite the whole church in one name, and establish it upon Jesus Christ as the Son of God; and the gospel, or the New Testament, as the statute books of his kingdom. This will be the commencement of millenial glory. The happiness of christians will approach to the heavenly state Jesus will be all and in all.

In the present divided and distracted state of opinion and practice, I would say to every one. Throw aside your sectarian names and human creeds as soon as practicable, and assume the name given to the disciples at Antioch—CHRISTIANS—and admit the name of *Christ* to grace your association and to be the crown of your rejoicing. Open your hearts and consciences to the light and influence of the word of God in the gospel, and be always exercised to have a conscience void of offence towards all in what you do. If that word tells you to sprinkle infants, do it; or if it tells believers to be immersed, obey. Do all in the name and by the express authority of Jesus Christ. I would not have dominion over your faith, but be a helper of your joy. *Continue in the word of Christ, then shall ye be his disciples indeed, and ye shall know the truth, and the truth shall make you free.* In that case we will lose nothing but error, and ignorance, and sectarian bigotry, and we shall gain the knowledge of the truth and the true christian character, and our hearts will be filled with love to God and love to man; and we will *necessarily be one as certain as that Jesus lives; and the world will believe in him.* John xvii. 20. 21.

I have much more to write.

CHRISTIAN UNION.

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A RESTORATION OF THE ANCIENT ORDER OF THINGS.

NO. V.

WE shall now inquire what was the ancient order of worship in the christian church. Preparatory to this it may be expedient to consider whether there be any divinely authorized worship in the assembly of saints. As this is a theme of great importance, and of much difficulty with some, we shall bestow some attention to it. And in the first instance we shall attempt to demonstrate, from rational principles, that there is a divinely instituted worship for the assemblies of the disciples. In order to do this as convincingly as possible, and to circumscribe the arena of conjec-

ture, we shall take but two positions, which we hope to hold as impregnable fortresses against all assault. These we shall exhibit in the form of dilemmas. The first is *Either there is a divinely authorized order of christian worship in christian assemblies, or there is not.* This every man must admit, or cease to be a man. Now to remove all ambiguity from the terms of this dilemma, we shall explicitly state that, by a *christian assembly,* we mean a congregation or assembly of disciples meeting in one place for social worship. The day agreed upon by christians for this meeting is the *first* day of every week. The authority that ordains this day we have already noticed in this work, and it is not now a subject of inquiry. It is also unnecessary to our present purpose, inasmuch as this day is agreed upon by all christians, with the exception of some Sabbatarians, for whose consideration we have something to say at another time. By the phrase, *"order of christian worship,"* we do not mean the position of the bodies of the worshippers, nor the hour of the day in which certain things are to be done, nor whether one action shall be always performed first, another always second, and another always third, &c. &c. though in these there is an order which is comely, apposite, or congruous with the genius of the religion, and concerning which some things are said by the apostles; and, perhaps, even in some respects, these things may be determined with certainty as respects the practice of the first congregations of disciples; but that there are certain social acts of christian worship, all of which are to be attended to in the christian assembly, and each of which is essential to the perfection of the whole as every member of the human body is essential to the perfect man—is that which we wish to convey by the phrase, *"order of christian worship."* These remarks may suffice in the mean time to prevent misapprehensions; but in the prosecution of our inquiries every ambiguity will be completely removed. We shall now repeat the first position we have taken—*Either there is a divinely authorized order of christian worship in christian assemblies, or there is not.*

On the supposition that *there is not,* then the following absurdities are inevitable: There can be no *disorder* in the christian assembly, there can be no *error* in the acts of social worship; There can be no *innovation* in the department of observances; there can be no *transgression* of the laws of the King. For these reasons, viz. Where there is no order established there can be no disorder, for disorder is acting contrary to established order; where there is no standard there can be no error, for error is a departure or a wandering from a standard; where there is nothing fixed there can be no innovation, for to innovate is to introduce new things amongst those already fixed and established; and where there is no law there can be no transgression, for a transgression is a leaping over or a violating of legal restraints. Those, then, who contend that there is no divinely authorized order of christian worship in christian assemblies,

do at the same time, and must inevitably maintain, that there is *no disorder, no error, no innovation, no transgression in the worship of the christian church—no, nor ever can be.* This is reducing one side of the dilemma to what may be called a perfect absurdity.

But, to make this matter evident to children as well as men, we will carry it a little farther. One society of disciples meets on the first day morning and they all dance till evening, under the pretext that this is the happiest way of expressing their joy, and when they have danced themselves down they go home. Now in this there is no disorder, error, innovation, or transgression, for there is no divinely authorized order of christian worship. The reader will observe that we do not suppose human laws or regulations of any consequence in this matter. Men may regulate the worship they require for themselves and for one another; and in relation to those regulations there may be disorder, error, innovation, and transgression. But as none but the Lord can prescribe or regulate the worship due unto himself and profitable to us; so, if he have done, it human regulations are as vain and useless as attempts to prevent the ebbing of the sea or the waxing and waning of the moon. But to proceed: Another society meets for worship, and they sing all day; another shouts all day; another runs as in a race all day; another lies prostrate on the ground all day; another reads all day; another hears one man speak all day; another sits silent all day; another waves palm branches all day; another cries in the forenoon and listens to the organ in the afternoon; and it is all equally right, lawful, orderly, and acceptable; for there is no divinely authorized order of christian worship. We are then, on the principles of reason, constrained to abandon this side of the dilemma, and give up the hypothesis that there is no divinely authorized order of christian worship. Now as one of the only two supposable cases must be abandoned, it follows by undeniable consequence, *that there is a divinely authorized order of christian worship in christian assemblies.*

Our second position we hope to make appear equally strong and unassailable. Having now proven that there is a divinely authorized order of christian worship in christian assemblies, our second dilemma is. *Either this christian worship in christian assemblies is uniformly the same, or it is not.* To clear this position of ambiguity, it will be observed that we speak of the assembling of the disciples on the day agreed upon for the purpose of social worship, and that the same acts of religious worship are to be performed on every first day in every assembly of disciples, or they are not. If the same acts of worship, or religious ordinances, or observances, be attended to in every assembling of the saints, then their worship is uniformly the same; but if not, then it is not uniformly the same. The position we again repeat, this exposition being given, *Either the christian*

worship in christian assemblies is uniformly the same, or it is not.

We shall follow the same method of demonstration as in the preceding dilemma. We shall take the last of the only two supposable cases and try its merits. *It is not uniformly the same.* Then it is different. These differences are either limited or unlimited. If they are unlimited, then it is uniformly different; and what is uniformly different has no order, standard, or rule, and thus we are led to the same absurdities which followed from supposing there was no divinely authorized order of christian worship, for a worship uniformly different is a worship without order. But supposing that those differences are limited, those limitations must be defined or pointed out some where. But they are not. Now differences that are no where limited or pointed out are unlimited, and consequently may be carried *ad infinitum,* which is to say there is no order appointed, and thus we are again encompassed with the same absurdities.

To level this to every apprehension, it may be remarked that the worship of the Jews, though divinely authorized, was not uniformly the same. The worship at the feast of Tabernacles, at Pentecost, at the Passover, and in different seasons of the year, and even of the Moon, varied from what was attended to on ordinary occasions. These varieties and differences were pointed out in their standard of worship. But no such varieties are pointed out, no such differences are ordained in any part of the standard of christian worship. Yet we find amongst the professed christians as great variety existing as amongst the Jews—though with this difference, that divine authority ordained the one, and human authority the other. The worship of a class-meeting, of a camp-meeting, of a monthly concert, of an association, of a sacramental occasion, of a preparation, and of an "ordinary Sabbath," differ as much as the Jewish Passover, Pentecost, annual atonement, or daily sacrifice. Now there were in Jewish state solid and substantial reasons for all these varieties, but in the christian state there is no reason for any variety. The changing types of the Jews religion have received their consummation, and now there exists at all times the same reasons for the same observances. There is no reason why a society of disciples should commemorate the death or resurrection of Jesus on one first day more than another. All the logic and philosophy of the age, as well as the New Testament, fails in producing the reason. He that invents or discovers it has discovered a new principle. But we are only establishing or demonstrating on rational principles that the worship of a christian assembly is uniformly the same, and the method we have chosen is that of supposing the contrary and reducing the hypothesis to an absurdity, or a series of absurdities. In brief, the sum of our remarks on this positions is, that if the worship of the christian church is not uniformly the same, then it is either occasionally or uniformly different. If uniformly different, then

there is no established order, as proved in the first dilemma; and if occasionally different, there must be some reason for these varieties; but no reason exists, therefore a difference without reason is irrational and absurd. It follows then that there is a divinely authorized order of christian worship in christian assemblies, and that this worship is uniformly the same, which was to be demonstrated on principles of reason.

These positions are capable of rational demonstration on other grounds than those adopted; but this plan was preferred because it was the shortest, and, as we supposed, the most convincing.

This is only preparative or introductory to the essays which are to follow upon the ancient worship of the christian church. We are hastening through the outlines and shall fill up the interior after we have given an essay on each of the following topics. They continued stedfastly in the apostles' doctrine—in breaking of bread—in fellowship—in prayers—praising God. As we have paid more attention in the general to the apostles' doctrine than to the other items, our next essays will be on the breaking of bread, the fellowship, and prayers of the primitive church.

Hoping that the christian reader will bring all things to the test, and hold fast that which is good, we bid him adieu for the present.

EDITOR.

* * *

THE THIRD EPISTLE OF PETER. TO THE Preachers and Rulers of Congregations.

A LOOKING GLASS FOR THE CLERGY

ONE of the best proofs that a prophecy is what it purports to be, is its exact fulfilment. If this rule be adopted in relation to the "Third Epistle of Peter," there can be no doubt that it was written in the true spirit of prophecy. We thought it worthy of being preserved, and have therefore given it a place in this work. *Ed. C. B.*

PREFACE

HOW the following epistle came to be overlooked by the early saints of christendom and by all the Fathers, or whether it was purposely suppressed by the Council of Nice, and why it was at last destined to be found with other old manuscripts among the ruins of an ancient city by a miserable wandering Monk, are all circumstances which my limited knowledge of these subjects does not enable me to explain. I am answerable only for the accuracy of the translation from a French copy presented by the Monk himself. Neither can I prove the authenticity of the original, unless it be on the strict correspondence of the actual state of the church with the injunctions contained

in the epistle, a correspondence which seems to hold with as much veracity as that which is found in the fulfilment of any prophecy with the prediction itself.

TRANSLATOR.

CHAPTER I.

The Style and Manner of Living.

NOW ye who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see ye take unto yourselves marks, nay, many outward marks, whereby ye shall be known of men.

Be ye not called as men are called; but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may you show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles be graven thereon; so shall it be as a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments woven throughout;" but let them be robes of richest silk and robes of fine linen, of curious device and of costly workmanship; and have ye robes of black and robes of white, that ye may change the one for the other; so shall ye show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tilleth the ground; but live ye on the fat of the land, taking "good heed for the morrow and wherewithal ye shall be fed."

And drink ye of the vines of the vintage brought from afar, and wines of great price; then shall the *light* of your *spirits* be the light of your *contenances,* and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall ye show forth your moderation and your temperance in all things.

Let the *houses* in which you preach be called *churches,* and let them be built in manner of great ornament without, and adorned with much cost within; with rich pillars and paints, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there be rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich that pay by thousands; and the next for the poorer that pay by hundreds; and the last for those that pay by tens. And let the poor man sit behind the door.

And let the seats be garnished with cushings and crimson cloth, and with fine velvet; for if the houses of players and vain

people who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him "that is meek and lowly of spirit."

CHAPTER II.

The Choosing of Ministers.

WHEN ye go out to choose holy ones to be of your brethren, and to minister at the altar, choose ye from among the youth, even those whose judgments are not yet ripe, and whose hearts know not yet whether they incline to God or Mammon.

But ye are wise, and ye shall know the inclining of their future spirits, and ye shall make them incline to the good things which the church hath in store for them that are called, even those that shall be called of you.

Then shall ye have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay, ye shall make them wise in the things of your wisdom; yea, exceedingly cunning in many *mysteries*, even the *mysteries* which *you* teach.

Then shall they be fitted for the "laying on of hands," and when the bishop hath done his office then shall they be reverend divines.

But if any man believe that he is called of God to speak to his brethren "without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel"—if he be not made a Divine by your rulers and by the hands of a bishop, then is he not a Divine, nor shall he preach.

He that is chosen of *you* shall give *you* honor, and shall be honored of men, and honored of *women*, and verily he *expects* his reward.

CHAPTER III.

The Performance of Preaching.

WHEN ye go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway where go the multitude, and see that ye have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And ye shall be gazed upon by the multitude, and they shall honor you; and the men shall praise you, and the *women* shall glorify you, even by the women shall ye be glorified.

And when you go in, go not as the ordained, prepared *only* with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go ye with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

And let your sermon be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, with tropes, and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions begraceful, even in your *attitudes* and in your *gestures* let your *grace* be. Thus shall ye be pleasing in the eyes of the people and graceful in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

Then shall ye charm the ears of your hearers and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline unto you; and the men shall incline unto you, and likewise the women; yea, unto your sayings and unto your persons shall they be inclined.

And be ye mindful not to offend people; rebuke ye not their sins; but when ye rebuke sin, rebuke it a *distance;* and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and christians against christians, rebuke them not; but be some of you on the one side and some on the other, and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lancets let your black robes be seen.

Preach ye not "Peace on earth and good will to men," but preach ye glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man, and put irons of his feet and irons on his hands, and bring him across the great deep into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich and giveth unto the church, and is esteemed pious, so shall ye not offend him, lest peradventure be withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your *mysteries,* encompass them round about with words as with a bright veil, so bright that through it no man can see.

And lo! ye shall bind the judgments of men, (and more especially of women,) as with a band of iron; and ye shall make them

blind in the midst of light, even as the owl is blind in the noon day sun, and behold ye shall lead them captive to your reverend wills.

CHAPTER IV.

The Clergy's Reward.

"IN all your gettings" get money! Now, therefore, when ye go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say ye must get your reward.

Go ye not forth as those that have been sent, "without two coats, without gold or silver, or brass in their purses; without scrip for their journey, or shoes, or staves," but go ye forth in the good things of this world.

And when ye shall hear of a church that is vacant and hath no one to preach therein, then be that a *call* unto you, and be ye mindful of the call, and take ye charge of the flock thereof and of the fleece thereof, even of the *golden* fleece.

And when ye shall have fleeced your flock, and shall know of another *call,* and if the flock be greater, or rather if the fleece be greater, then greater be also unto you the *call.* Then shall ye leave your old flock, and of the new flock shall ye take the charge.

Those who have "freely received" let them "freely give," and let not men have your words "without money nor without price," but bargain ye for hundreds and bargain for thousands, even for thousands of silver and gold shall ye bargain.

And over and above the price for which ye have sold your service, take ye also *gifts,* and be ye mindful to refuse none, saying, "Lo! I have enough!" but receive gifts from them that go in chariots, and from that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take ye gifts of all, and take them in gold and in silver, and in bread; in wine and in oil; in raiment and in fine linen.

And the more that the people give you the more will they honor you; for they shall believe that "in giving to you they are giving to the Lord;" for behold their sight shall be taken from them, and they shall be blind as bats, and "shall know not what they do."

And ye shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your *own* sight, and exalted in the eyes of the multitude; and *lucre* shall be no longer *filthy* in your sight. And verily ye have your reward.

In doing these things ye shall never fail. And may abundance of gold and silver and bank notes, and corn, and wool, and flax, and spirits and wine, and land be multiplied unto you, both now and hereafter. Amen.

EXTRACTS FROM MY SENTIMENTAL JOURNAL.

No. III.

SHORTLY after my arrival at N.—I went to the Presbyterian meeting-house. It was a tasty and magnificent edifice, and well filled with fashion and beauty. The wooden throne was superb, and in the first boxes sat and reclined the wealthy and proud on seats as soft as sofas. After a silent contemplation of the polite crowds entering and walking to their respective pews, in all the majesty of the theatre, which feasted the eyes of those already seated, and furnished texts for the first half of the week, the grave young parson commenced the public worship of God, who delights in a fine exterior, and in a proud and aspiring heart; who despises the poor cottage and the cottager, the rough meeting-house, and the rude and rough frequenters of it. He sang and prayed one hour and six minutes; or rather he offered songs for the sweet singers, who expressed their piety in all the gracious flexions of symphonious voices, while the devout audience worshipped in admiring the harmony of music, and praised their God for having given such fine voices and charming music to men and women. His prayer was well pronounced, in periods such as Dr. Blair commends; and, in the true philosophy of rhetoric, he worshipped, if not in spirit and in truth, certainly in taste and elegance. His sermon was 45 minutes long, and was all built on this clause, "*Why will ye die, O house of Israel!*" He finished with one song and prayer 27 minutes long, and then blessed the people and sent them home for one week. Next day I inquired after his stipend and found it was annually 2000 dollars, besides marriage fees and funeral sermons extra, amounting to perhaps 1000 more. Six months in the year he gave them two orations *per diem*, and six months one, averaging 45 minutes each; making in all 58 hours and one half in a year, valued at 34 dollars per hour, or 26 dollars per sermon. His sermon on "*why will ye die, O house of Israel,*" cost the congregation 26 dollars, except we should count something on the prayers, but as he was hired to preach, and not to pray, it is just fix this value upon his sermons. Now if one clause of a verse cost that people 26 dollars, the question with me was, How much would it cost them to have the whole Bible thus explained? I soon found, by the *Rule of Three*, it would require rather more than a thousand years to get once through, and cost the congregation one million three hundred thousand dollars to have it thus explained. But the misfortune was, that they must all die before they would hear it all explained, and pay all their lives for that which would never be accomplished. But they were amused once in a week for their money, and their life was only a frolic throughout, and the parson might as well have some of their money as the play-actor or the confectioner. During the evening I was entertained by constrasting the present state of the "*christian congregation*" with that of the first disciples, and their teachers with those who were first employed in this work. Blessed revolu-

tion! when the same sort of men, and actuated by the same motives too, now pay dollars instead of stripes for hearing preachers; when the children of those who whipped and scorged the first teachers now contribute by tens and twenties to those who call themselves the successors of those who freely received and freely gave.

EDITOR.

* * *

FIVE QUERIES.

THE following questions are from a teacher of the christian religion in Ohio:

"1st. Was Jesus a Priest while on earth?

"2nd. Did he make an atonement when he died on the Roman cross?

"3d. Did he appease the wrath of himself according to the common preaching of the clergy?

"4th. Did humanity die and divinity leave the Son of God?

"5th. What kind of a body will the ungodly rise with in the resurrection?

"My design is to understand the scriptures and act accordingly, not fearing the frowns of the clergy nor the power of the sectarians.

"*April* 18, 1824"

To the first question the scriptures answer, No. The life of the victim was taken without the tabernacle, according to the types of Israel, and the priest officiated in the holy place in offering or presenting the sacrifice and in interceding. The Messiah's life was taken on earth; and in heaven, the true holy place, he officiates as priest. He could not be a priest on earth according to the law; but having suffered without the gate, he entered into heaven itself, and there officiates as our great High Priest, consecrated by an oath, a Priest upon his throne after the order of Melchisedec.

To the second question the scriptures respond, and inform us that he died for our sins, or was delivered up for our offences, and hath by his death atoned or reconciled us to God. The phrase *"atonement of Christ"* is unscriptural. *We* have, by him, received *the reconciliation.* It is rather *our* atonement by means of his death, God hath reconciled or atoned us to himself by the death of his Son. His death upon the cross is, then, the means or cause of our atonement.

To the third question the Record gives no answer. It is an absurdity growing out of the dogmas of the schools. It was the love of God and his lovely character that required the death of his Son. The death of Jesus is the highest proof in the universe of God's philanthropy.

To the fourth question the scriptures do not respond. It has arisen from the dissecting knife of theological anatomists. It is the northern extreme of frigid Calvinism. The immense ice mountains of those regions have prevented their most expert

captains from finding a passage to those latitudes which would confirm their theory of sphere within sphere. They are as skilful to separate and treat of humanity and divinity in the Son of God, as is Col. Symmes in forming this globe into so many hollow spheres, each having its own properties and inhabitants.

To your fifth question the New Testament deigns no reply. It is kind enough to inform us of the bodies of the saints at the resurrection, and thus sets before us an object of hope the most engaging, purifying, and ennobling, that is conceivable, and leaves the bodies of the wicked in impenetrable darkness and awful gloom; and it might be as impious and as absurd for us to attempt to draw an image of that which has no model and which is designedly as far from human view as those chains of darkness which bind falled angels unto the judgment of the great day.

Things not revealed belong unto the Lord, and those revealed belong unto us and our race in all ages. And happy are they who believe and obey what God has revealed, and who labor to stand approved before him at his coming. EDITOR.

* * *

SEVERAL Baptist congregations in the western part of Pennsylvania and in the state of Ohio have voted the Philadelphia Confession of Faith out of doors, as not worthy of a place among them. They are determined on being free to be guided by that old fashioned book that exhibits the faith once delivered to the saints, in the order and connexion best adapted to mankind, as appeared to the founder of the religion. *Ibid.*

* * *

AT a meeting of sundry teachers of the christian religion and brethren from different sections of the country, held in Warren, Trumbull county, Ohio, on the last day of May and first of June, at which the editor was present, the greater part of two days was occupied in discussing the *ancient order of things.* A great desire was expressed by most of those present to see the ancient order of things restored; and the discussion was free, candid, and general. Many topics were introduced subservient to the grand topic of investigation; and from the zeal and harmony that was apparent in this investigation, it is to be hoped that those congregations of disciples who have begun in the spirit will not end in the flesh, but that the ancient order of things will soon be exhibited in the practice of the disciples meeting on the first day of the week.—*Ibid.*

* * *

THE EPISTLE OF

ST. CLEMENT TO THE CORINTHIANS.

The church of God which is at Rome, to the church of God which is at Corinth, elect, sanctified, by the will of God, through Jesus Christ our Lord: grace and peace from the Almighty God, by Jesus Christ, be multiplied unto you:—

BRETHREN,

THE sudden and unexpected dangers and calamities that

have fallen upon us, have, we fear, made us the more slow in our consideration of those things which you inquired of us; as also of that wicked and detestable sedition, so unbecoming the elect of God, which a few heady and self-willed men have formented to such a degree of madness, that your venerable and renowned name, so worthy of all men to be beloved, is greatly blasphemed thereby. For who that has ever been among you, has not experimented the firmness of your faith, and it fruitfulness in all good works? and admired the temper and moderation of your religion in Christ? and published abroad the magnificence of your hospitality? and thought you happy in your perfect and certain knowledge of the gospel? For ye did all things without respect of persons; and walked according to the laws of God: being subject to those who had the rule over you; and giving the honor that was fitting, to such as were the aged among you. Ye commanded the young men to think those things that were modest and grave. The women ye exhorted to do all things with an unblameable, and seemly, and pure conscience: loving their own husbands, as was fitting; and that keeping themselves within the bounds of a due obedience, they should order their houses gravely with all discretion.

Ye were all of you humble minded, not boasting of any thing; desiring rather to be subject than to govern; to give than to receive; being content with the portion God had dispensed to you; and hearkening dilgently to his word, ye were enlarged in your bowels, having his sufferings always before your eyes. Thus a firm, and blessed, and profitable peace was given unto you; and an insatiable desire of doing good; and a plentiful effusion of the Holy Spirit was upon all of you. And being full of good designs, ye did with great readiness of mind, and with a religious confidence, stretch forth your hands to God Almighty; beseeching him to be merciful unto you, if in any thing ye had unwillingly sinned against him: Ye contended day and night for the whole brotherhood; that with compassion, and a good conscience, the number of his elect might be saved. Ye were sincere, and without offence towards each other; not mindful of injuries: all sedition and schism was an abomination unto you. Ye bewailed every one his neighbor's sins, esteeming their defects your own. Ye were kind one to another without grudging; being ready to every good work. And being adorned with a conversation altogether virtuous and religious ye did all things in the fear of God; whose commandments were written upon the tables of your hearts.

All honor and enlargement was given unto you; and so was fulfilled that which is written, *"My beloved did eat and drink, he was enlarged and waxed fat, and he kicked."* From hence came emulation, and envy, and strife, and sedition; persecution and disorder, war and captivity. So they who were of no renown, lifted up themselves against the honorable; those of no reputation, against those that were in respect; the foolish against the

wise; the young men against the aged. Therefore righteousness and peace are departed from you, because every one hath forsaken the fear of God; and is grown blind in his faith; nor walketh by the rule of God's commandments, nor liveth as is fitting in Christ: but every one follows his own wicked lusts; having taken up an unjust and wicked envy, by which death first entered into the world.

For thus it is written, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and unto his offering he had not respect. And Cain was very sorrowful, and his countenance fell. And the Lord said unto Cain, Why art thou sorrowful? and why is thy countenance fallen? If thou shalt offer aright, but not divide aright, hast thou not sinned? Hold thy peace: unto thee shall be his desire, and thou shalt rule over him. And Cain said unto Abel his brother, Let us go down into the field. And it came to pass as they were in the field, that Cain rose up against Abel his brother, and slew him." Ye see, brethren, how envy and emulation wrought the death of a brother. For this our Father Jacob fled from the face of his brother Esau. It was this that caused Joseph to be persecuted even unto death, and to come into bondage. Envy forced Moses to flee from the face of Pharaoh king of Egypt, when he heard his own countryman ask him, Who made thee a judge and a ruler over us? Wilt thou kill me as thou didst the Egyptian yesterday? Through envy Aaron and Miriam were shut out of the camp, from the rest of the congregation seven days. Emulation sent Dathan and Abiram quick into the grave, because they raised up a sedition against Moses the servant of God. For this David was not only hated of strangers, but was also persecuted even by Saul the king of Israel.

But not to insist upon ancient examples, let us come to those worthies that have been nearest to us; and take the brave examples of our own age. Through zeal and envy the most faithful and righteous pillars of the church have been persecuted even to the most grievous deaths. Let us set before our eyes the holy apostles: Peter, by unjust envy, underwent not one or two, but many sufferings; till at last being martyred, he went to the place of glory that was due unto him. For the same cause did Paul, in like manner, receive the reward of his patience. Seven times he was in bonds; he was whipped, was stoned; he preached both in the East and in the West; leaving behind him the glorious report of his faith; and so having taught the world righteousness, and for that end travelled even to the utmost bounds of the West; he at last suffered martyrdom by the command of the governors, and departed out of the world, and went unto his holy place; being become a most eminent pattern of patience unto all ages.

To these holy apostles were joined a very great number of others, who having, through envy, undergone in like manner many pains and torments, have left a glorious example to us. For this not only men, but women, have been persecuted; and having suffered very grievous and cruel punishments, have finished the course of their faith with firmness; and though weak in body, yet received a glorious reward. This has alienated the minds even of women from their husbands; and changed what was once said by our father Adam, *"This is now bone of my bone, and flesh of my flesh."* In a word, envy and strife have overturned whole cities, and rooted out great nations from off the earth.

These things, beloved, we write unto you, not only for your instruction, but also for our own remembrance. For we are all in the same lists, and the same combat is prepared for us all. Wherefore let us lay aside all vain and empty cares; and let us come up to the glorious and venerable rule of our holy calling. Let us consider what is good, and acceptable, and well pleasing in the sight of him that made us. Let us look stedfastly to the blood of Christ, and see how precious his blood is in the sight of God; which being shed for our salvation, has obtained the grace of repentance for all the world. Let us search into all the ages that have gone before us; and let us learn that our Lord has in every one of them still given place for repentance to all such as would turn to him. Noah preached repentance, and as many as hearkened to him were saved. Jonah denounced destruction against the Ninevites: howbeit, they, repenting of their sins, appeased God by their prayers: and were saved, though they were strangers to the covenant of God.

Hence we find how all the ministers of the grace of God have spoken by the Holy Spirit of repentance. And even the Lord of All has himself declared with an oath concerning it, "As I live, saith the Lord, I desire not the death of a sinner, but that he should repent." Adding farther this good sentence, saying, "Turn from your iniquity, O house of Israel! Say unto the children of my people, Though your sins should reach from earth to heaven; and though they should be redder than scarlet, and blacker than sackcloth; yet if ye shall turn to me with all your heart, and shall call me Father, I will hearken to you as to a holy people." And in another place he saith on this wise, "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." These things has God established by his almighty will, desiring that all his beloved should come to repentance.

Wherefore let us obey his excellent and glorious will; and imploring his mercy and goodness, let us fall down upon our faces before him, and cast ourselves upon his mercy: laying aside all vanity, and contention, and envy, which leads unto death. Let us look up to those who have the most perfectly ministered to his excellent glory. Let us take Enoch for our example; how, being found righteous in obedience, was translated, and his death was not known. Noah being proved to be faithful, did, by his ministry, preach regeneration to the world; and the Lord saved by him all the living creatures that went with one accord together into the ark.

Abraham, who was called God's friend, was in like manner found faithful, inasmuch as he obeyed the commands of God. By obedience he went out of his own country, and from his own kindred, and from his father's house; that so forsaking a small country, and a weak affinity, and a little house, he might inherit the promises of God. For thus God said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make thee a great nation, and I will bless thee, and make thy name great, and thou shalt be blessed. And I will bless them that bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed." And again when he separated himself from Lot, God said unto him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. And again he saith, "And God brought forth Abraham, and said unto him, Look now towards heaven and tell the stars, if thou be able to number them: so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness." Through faith and hospitality, he had a son given him in his old age; and through obedience he offered him up in sacrifice to God, upon one of the mountains which God shewed unto him.

By hospitality and godliness was Lot saved out of Sodom, when all the country round about was destroyed by fire and brimstone: the Lord thereby making it manifest, that he will not forsake those that trust in him, but will bring the disobedient to punishment and correction. For his wife who went out with him, being of a different mind, and not continuing in the same obedience, was for that reason set forth for an example, being turned into a pillar of salt unto this day. That so all men may know that those who are double-minded, and distrustful of the power of God, are prepared for condemnation, and to be a sign to all succeeding ages.

By faith and hospitality was Rahab the harlot saved. For when the spies were sent by Joshua the son of Nun to search out Jericho, and the king of Jericho knew that they were come

to spy out his country, he sent men to take them, that so they might be put to death. Rahab therefore, being hospitable, received them, and hid them under the stalks of flax, on the top of her house. And when the messengers that were sent by the king came unto her, and asked her saying, "There came men unto thee to spy out the land, bring them forth, for so hath the king commanded:" She answered, "The two men whom ye seek came unto me, but presently they departed, and are gone:" not discovering them unto them. Then she said to the spies, "I know that the Lord your God has given this city into your hands; for the fear of you is fallen upon all that dwell therein. When, therefore, ye shall have taken it, ye shall save me and my father's house." And they answered her, saying, "It shall be as thou hast spoken unto us. Therefore, when thou shalt know that we are near, thou shalt gather all thy family together upon the house top and they shall be saved, but all that shall be found without thy house shall be destroyed." And they gave her moreover a sign, that she should hang out of her house a scarlet rope: showing thereby, that by the blood of our Lord, there should be redemption to all that believe and hope in God. Ye see, beloved, how there was not only faith, but prophecy too in this woman.

Let us, therefore, humble ourselves, brethren, laying aside all pride, and boasting, and foolishness, and anger: and let us do as it is written. For thus saith the Holy Spirit, "Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but let him that glorieth glory in the Lord, to seek him, and to do judgment and justice." Above all, remembering the words of the Lord Jesus, which he spake concerning equity and long suffering, saying, "Be ye merciful, and ye shall obtain mercy; forgive, and ye shall be forgiven; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you, as ye judge, so shall ye be judged; as ye are kind to others, so shall God be kind to you; with what measure ye mete, with the same shall it be measured to you again." By this command, and by these rules, let us establish ourselves, that so we may always walk obediently to his holy words: being humble minded: for so says the Holy Scripture, "Upon whom shall I look, even upon him that is poor and of a contrite spirit, and that trembles at my word."

It is therefore just and righteous, men and brethren, that we should become obedient unto God, rather than follow such as through pride and sedition, have made themselves the ringleaders of a destable emulation. For it is not an ordinary harm that we shall do ourselves, but rather a very great danger that we shall run, if we shall rashly give up ourselves to the wills of men, who promote strife and seditions, to turn us aside from that which is fitting. But let us be kind to one another, according to the compassion and sweetness of him that made us. For it is written, "The merciful shall inherit the earth; and they that are without evil shall be left upon it: but the transgressors shall

perish from off the face of it." And again he saith, "I have seen the wicked in great power, and spreading himself like the cedars of Libanus. I passed by, and lo! he was not; I sought his place, but it could not be found. Keep innocency, and do the thing that is right, for there shall be a remnant to the peaceable man."

Let us therefore hold fast to those who religiously follow peace, and not to such as only pretend to desire it. For he saith in a certain place, "This people honoreth me with their lips, but their heart is far from me." And again, "They bless with their mouth, but curse in their heart." And again he saith, "They loved him with their mouth, and with their tongue they lied to him. For their heart was not right with him neither were they faithful in his covenant. Let all deceitful lips become dumb, and the tongue that speaketh proud things. Who have said, With our tongue will we prevail; our lips are our own; who is Lord over us? For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord; I will set him in safety, I will deal confidently with him."

For Christ is theirs who are humble, and not who exalt themselves over his flock. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the shew of pride and arrogance, though he could have done so; but with humility, as the Holy Spirit had before spoken concerning him. For thus he saith, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men: a man of sorrows and acquainted with grief. And we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison, and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my

righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because be hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors." And again he himself saith, "I am a worm and no man, a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out their lips, they shake their head, saying, He trusted in the Lord that he would deliver him—let him deliver him, seeing he delighted in him." Ye see, beloved, what the pattern is that has been given to us. For if the Lord thus humbled himself, what should we do who are brought by him under the yoke of his grace?

Let us be followers of those who went about in goat skins and sheep skins, preaching the coming of Christ. Such were Elias, and Elisaus, and Ezekiel the prophets. And let us add to these such others as have received the like testimony. Abraham has been greatly witnessed of; having been called "the friend of God." And yet he stedfastly beholding the glory of God, says with all humility, "I am dust and ashes." Again, of Job it is thus written, "That he was just and without blame, true; one that served God, and abstained from all evil." Yet he accusing himself, says, "No man is free from pollution; no, not though he should live but one day." Moses was called faithful in all God's house; and by his conduct the Lord punished Israel by stripes and plagues. And even this man, though thus greatly honored, spake not greatly of himself; but when the oracle of God was delivered to him out of the bush, he said, "Who am I, that thou dost send me? I am of a slender voice, and slow tongue." And again he saith, "I am as the smoke of the pot."

And what shall we say of David so highly testified of in the Holy Scriptures? To whom God said, "I have found a man after my own heart, David the son of Jesse, with my holy oil have I anointed him." But yet he himself saith unto God, "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquities, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy

of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it, thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

Thus has the humility and godly fear of these great and excellent men, recorded in the scriptures, through obedience, made not only us, but also the generations before us, better; even as many as have received his holy oracles with fear and truth. Having therefore so many, and such great and glorious examples, let us return to that peace, which was the mark that from the beginning was set before us: Let us look up to the Father and Creator of the whole world; and let us hold fast to his glorious and exceeding gifts and benefits of peace. Let us consider and behold with the eyes of our understanding his long suffering will, and think how gentle and patient he is towards his whole creation.

The heavens moving by his appointment, are subject to him in peace. Day and night accomplish the courses that he has allotted unto them, not disturbing one another. The sun and moon, and all the several companies and constellations of the stars run the courses that he has appointed to them in concord, without departing in the least from them. The fruitful earth yields its food plentifully in due season, both to man and beast, and to all animals that are upon it, according to his will; not disputing nor altering any thing of what was ordered by him. So also the unfathomable and unsearchable floods of the deep are kept in by his command: and the conflux of the vast sea, being brought together by his order into its several collections, passes not the bounds that he has set to it; but as he appointed it, so it remains. For he said, "*Hitherto shalt thou come, and thy floods shall be broken within thee.*" The ocean, unpassable to mankind, and the worlds that are beyond it, are governed by the same commands of their great Master. Spring and Summer, Autumn and Winter, give place peaceably to each other. The several quarters of the winds fulfil their work in their seasons, without offending one another. The ever flowing fountains, made both for pleasure and health, never fail to reach out their breasts to support the life of men. Even the smallest creatures live together in peace and concord with each other. All these has the Great Creator and Lord of All, commanded to observe peace and concord, being good to all; but especially to us, who flee to his mercy through our Lord Jesus Christ; to whom be glory and majesty for ever and ever. Amen.

Take heed, beloved, that his many blessings be not to us to condemnation, except we shall walk worthy of him, doing with one consent what is good and pleasing in his sight. "*The Spirit*

of the Lord is a candle, searching out the inward parts of the belly." Let us, therefore, consider how near he is to us, and how that none of our thoughts or reasonings which we frame within ourselves are hid from him. It is therefore just that we should not forsake our rank by doing contrary to his will. Let us choose to offend a few foolish and inconsiderate men, lifted up and glorying in their own pride rather than God. Let us reverence our Lord Jesus Christ whose blood was given for us. Let us honor those who are set over us; let us respect the aged that are amongst us; and let us instruct the younger men in the discipline and fear of the Lord. Our wives let us direct to do that which is good. Let them shew forth a lovely habit of purity in all their conversation, with a sincere affection of meekness: let the government of their tongues be made manifest by their silence: let their love be without respect of persons, alike towards all such as religiously fear God. Let your children be bred up in the instruction of Christ: and especially let them learn how great a power humility has with God; how much a pure and holy love avails with him; how excellent and great his fear is; and how it will save all such as turn to him with holiness in a pure mind. For he is the searcher of the thoughts and counsels of the heart; whose breath is in us, and when he pleases he can take it from us.

But all these things must be confirmed by the faith which is in Christ; for so he himself bespeaks us by the Holy Spirit. "*Come, ye children, and hearken unto me, and I will teach you the fear of the Lord. What man is there that desireth life, and loveth to see good days? Keep thy tongue from evil, and thy lips that they speak no guile. Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their prayers. But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard him, and delivered him out of all his troubles. Many are the troubles of the wicked; but they that trust in the Lord, mercy shall encompass them about.*"

Our all-merciful and beneficent Father hath bowels of compassion towards them that fear him; and kindly and lovingly bestows his graces upon all such as come to him with a simple mind. Wherefore, let us not waver, neither let us have any doubt in our hearts of his excellent and glorious gifts. Let that be far from us which is written, "*Miserable are the double minded, and those who are doubtful in their hearts. Who say, These things have we heard, and our fathers have told us these things. But behold we are grown old, and none of them has happened unto us. O ye fools! consider the trees; take the vine for an example. First it sheds its leaves; then it buds; after that it spreads its leaves; then its flowers; then come the sour grapes; and after them follows the ripe fruit.*" Ye see how in a little time the fruit of the trees come to maturity. Of a truth, yet a little while and his will shall suddenly be accomplished. The

Holy Scripture itself bearing witness, that *"he shall quickly come, and not tarry; and that the Lord shall suddenly come to his temple, even the Holy One whom ye look for."*

Let us consider, beloved, how the Lord does continually shew us that there shall be a future resurrection, of which he has made our Lord Jesus Christ the first fruits, raising him from the dead. Let us contemplate, beloved, the resurrection that is continually made before our eyes. Day and night manifest a resurrection to us. The night lies down, and the day arises: again the day departs and the night comes on. Let us behold the fruits of the earth. Every one sees how the seed is sown. The sower goes forth, and casts it upon the earth; and the seed which when it was sown fell upon the earth dry and naked, in time dissolves; and from the dissolution, the great power of the providence of the Lord raises it again; and of one seed many arise, and bring forth fruit.

Let us consider that wonderful type of the Resurrection which is seen in the eastern countries, that is to say, in Arabia. There is a certain bird called a *Phoenix*: of this there is never but one at a time, and that lives five hundred years. And when the time of its dissolution draws near that it must die, it makes itself a nest of frankincense, and myrrh, and other spices, into which when its time is fulfilled it enters and dies. But its flesh putrefying breeds a certain worm, which being nourished with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis: and flying in open day in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. The priests then search into the records of the time, and find that it returned precisely at the end of five hundred years.

And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve him in the assurance of a good faith, when even by a bird he shews us the greatness of his power to fulfil his promise? For he says in a certain place, *"Thou shalt raise me up, and I shall confess unto thee."* And again, *"I laid me down and slept, and awaked, because thou art with me."* And again, Job says, *"Thou shalt raise up this flesh of mine that has suffered all these things."*

Having therefore this hope, let us hold fast to him who is faithful in all his promises, and righteous in all his judgments; who has commanded us not to lie, how much more will he not himself lie? For nothing is impossible with God but to lie. Let his faith then be stirred up again in us; and let us consider that all things are nigh unto him. By the word of his power he made all things; and by the same word he is able (whenever he will) to destroy them. *"Who shall say unto him, What dost thou? Or who shall resist the power of his strength?"* When,

and as he pleased, he will do all things; and nothing shall pass away of all that has been determined by him. All things are open before him; nor can any thing be hid from his counsel. *"The Heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."*

Seeing then that all things are seen and heard by God, let us fear him and let us lay aside our wicked works which proceed from ill desires, that through his mercy we may be delivered from the condemnation to come. For whither can any of us flee from his mighty hand? Or what world shall receive any of those who run away from him? For thus saith the scripture in a certain place, *"Whither shall I flee [from thy Spirit,] or where shall I hide myself from thy presence? If I ascend up into heaven, thou art there: if I shall go to the utmost parts of the earth, there is thy right hand; if I shall make my bed in the deep, thy Spirit is there."* Whither then shall any one go, or whither shall he run from him that comprehends all things?

Let us, therefore, come to him with holiness of heart, lifting up chaste and undefiled hands unto him: loving our gracious and merciful Father, who has made us to partake of his election. For so it is written, *"When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of his angels: his people Jacob became the portion of the Lord, and Israel the lot of his inheritance."* And in another place he saith, *"Behold the Lord taketh to himself a nation out of the midst of the nations as a man taketh the first fruits of his flour; and the Most Holy shall come out of that nation."*

Wherefore we being a part of the Holy One, let us do all those things that pertain unto holiness: fleeing all evil speaking against one another; all filthy and impure embraces, together with all drunkenness, youthful lusts, abominable concupiscences, detestable adultery, and execrable pride. *"For God,"* saith he, *"resisteth the proud, but giveth grace to the humble."* Let us therefore hold fast to those to whom God has given his grace. And let us put on concord, being humble, temperate; free from all whispering and detraction; and justified by our actions, not our words. For he saith, *"Doth he that speaketh and heareth many things, and that is of a ready tongue, suppose that he is righteous? Blessed is he that is born of a woman, that liveth but a few days: use not therefore much speech."* Let our praise be of God, not of ourselves; for God hateth those that commend themselves. Let the witness of our good actions be given to us of others, as it was given to the holy men that went before us. Rashness, and arrogance, and confidence, belong to them who are accursed of God: but equity, and humility, and mildness, to such as are blessed by him.

Let us, then, lay hold of his blessing, and let us consider what are the ways by which we may attain unto it. Let us look back upon those things that have happened from the beginning. For what was our father *Abraham* blessed? Was it not because that through faith he wrought righteousness and truth? Isaac being fully persuaded of what he knew was to come, cheerfully yielded himself up for a sacrifice. Jacob with humility departed out of his own country, fleeing from his brother, and went unto Laban and served him: and so the sceptre of the twelve tribes of Israel was given unto him.

Now what the greatness of this gift was, will plainly appear, if we shall take the pains distinctly to consider all the parts of it. For from him came the Priests and Levites, who all ministered at the altar of God. From him came our Lord Jesus Christ, according to the flesh. From him came the kings, and princes, and rulers in Judah. Nor were the rest of his tribes in any small glory: God having promised that "thy seed," (says he,) "shall be as the stars of Heaven." They were all, therefore, greatly glorified, not for their own sake, or for their own works, or for the righteousness that they themselves wrought, but through his will. And we also being called by the same will in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in the holiness of our hearts: but by that faith by which God Almighty has justified all men from the beginning; to whom be glory for ever and ever Amen.

What shall we do, therefore, brethren? Shall we be slothful in well-doing, and lay aside our charity? God forbid that any such thing should be done by us. But rather let us hasten, with all earnestness and readiness of mind, to perfect every good work. For even the Creator and Lord of all things himself rejoices in his own works. By his almighty power he fixed the Heavens, and by his incomprehensible wisdom he adorned them. He also divided the earth from the water, with which it is encompassed; and fixed it as a secure tower, upon the foundation of his own will. He also, by his appointment, commanded all the living creatures that are upon it to exist. So likewise the sea, and all the creatures that are in it; having first created them, he enclosed them therein by his power. And, above all, he, with his holy and pure hands, formed man, the most excellent, and, as to his understanding, truly the greatest of all other creatures, the character of his own image. For so God says, *"Let us make man in our image, after our own likeness so God created man, male and female created he them."* And having thus finished all these things, he commended all that he had made, and blessed them, and said, *"Increase and multiply."* We see how all righteous men have been adorned with good works: wherefore even the Lord himself, having adorned himself with his works, rejoiced. Having therefore such an example, let us,

without delay, fulfil his will; and with all our strength work the work of righteousness.

The good workman with confidence receives the bread of his labor; but the sluggish and lazy cannot look him in the face that set him on work. We must therefore be ready and forward in well-doing: for from him are all things. And thus he foretels us, *"Behold the Lord cometh, and his reward is with him, even before his face, to render to every one according to his work."* He warns us therefore beforehand, with all his heart, to this end, that we should not be slothful and negligent in well-doing. Let our boasting, therefore, and our confidence be in God: let us submit ourselves to his will. Let us consider the whole multitude of his angels, how ready they stand to minister unto his will. As saith the scripture, *"Thousands of thousands stood before him, and ten thousand times ten thousand ministered unto him. And they cried, saying, Holy, holy, holy, is the Lord of Sabbaoth! The whole earth is full of his glory."* Wherefore let us also, being conscientiously gathered together in concord with one another; as it were with one mouth, cry earnestly unto him, that he would make us partakers of his great and glorious promises. For he saith, *"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that wait for him."*

How blessed and wonderful, beloved, are the gifts of God! Life in immortality! Brightness in righteousness! Truth in full assurance! Faith in confidence! Temperance in holiness! And all this has God subjected to our understandings. What therefore shall those things be which he has prepared for them that wait for him? The Creator and Father of Spirits, the Most Holy; he only known both the greatness and beauty of them. Let us, therefore, strive with all earnestness, that we may be found in the number of those that wait for him; that so we may receive the reward which he has promised. But how, beloved, shall we do this? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto him. We must act conformably to his holy will, and follow the way of truth, casting off from us all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whispering, detractions; all hatred of God, pride, and boasting; vain glory and ambition: for they that do these things are odious to God; and not only they that do them, but also all such as approve of those that do them. For thus saith the scripture, *"But unto the wicked God said, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee? When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence.*

Thou thoughtedst that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise, glorifieth me: and to him that disposeth his way aright, will I shew the salvation of God."

This is the way, beloved, in which we may find our Saviour, even Jesus Christ, the High Priest of all our offerings, the defender and helper of our weakness. By him we look up to the highest heavens, and behold, as in a glass, his spotless and most excellent visage. By him are the eyes of our hearts opened; by him our foolish and darkened understanding rejoices to behold his wonderful light. By him would God have us to taste the knowledge of immortality; "who being the brightness of his glory, is by so much greater than the angels, as he has by inheritance obtained a more excellent name than they." For so it is written, "Who maketh his angels spirits, and his ministers a flame of fire." But to his Son, thus saith the Lord, "Thou art my Son; to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." And again he saith unto him, "Sit thou on my right hand, until I make thine enemies thy footstool." But who are his enemies? Even the wicked, and such as oppose their own wills to the will of God.

Let us therefore march on, men and brethren, with all earnestness in his holy laws. Let us consider those who fight under our earthly governors. How orderly, how readily, and with what exact obedience they perform those things that are commanded them? All are not Generals, nor Colonels, nor Captains, nor inferior officers; but every one in his respective rank does what is commanded him by the king and those who have the authority over him. They who are great cannot subsist without those that are little; nor the little without the great. But there must be a mixture in all things, and then there will be use and profit too. Let us, for example, take our body: The head without the feet is nothing, neither the feet without the head. And even the smallest members of our body are yet both necessary and useful to the whole body. But all conspire together, and are subject to one common use, namely, the preservation of the whole body.

Let therefore our whole body be saved in Christ Jesus: and let every one be subject to his neighbor according to the order in which he is placed by the gift of God. Let not the strong man despise the weak; and let the weak see that he reverence the strong. Let the rich man distribute to the necessity of the poor; and let the poor bless God that he has given one unto him by whom his want may be supplied. Let the wise man shew forth his wisdom; not in words, but in good works. Let him that is humble not bear witness to himself, but let him leave it to another to bear witness of him. Let him that is pure in the

flesh not grow proud of it, knowing that it was from another that he received the gift of continence. Let us consider, therefore, brethren, whereof we are made; who, and what kind of men we came into the world, as it were out of a sepulchre, and from outer darkness. He that made us and formed us brought us into his own world, having anticipated us with his benefits even before we were born. Wherefore, having received all these things from him, we ought in every thing to give thanks unto him: to whom be glory for ever and ever. Amen.

Foolish and unwise men, who have neither prudence nor learning, may mock and deride us; being willing to set up themselves in their own conceits: "But what can a mortal man do? or what strength is there in him that is made out of the dust?" For it is written, "There was no shape before mine eyes; only I heard a sound and a voice. For what? Shall a man be pure before the Lord ? Shall he be blameless in his works? Behold, he trusteth not in his servants, and his angels he charged with folly. Yea, the Heaven is not clean in his sight, how much less they that dwell in houses of clay; of which also we ourselves were made? He smote them as a moth; and from morning even unto evening they endure not. Because they were not able to help themselves, they perished. He breathed upon them and they died, because they had no wisdom. Call now if there be any that will answer thee; and to which of the angels wilt thou look? For wrath killeth the foolish man, and envy slayeth him that is in error. I have seen the foolish taking root, but lo! their habitation was presently consumed. Their children were far from safety; they perished at the gates of those who were lesser than themselves; and there was no man to help them. For what was prepared for them the righteous did eat; and they shall not be delivered from evil."

Seeing then these things are manifest unto us, it will behove us to take care, that looking into the depths of the divine knowledge, we do all things in order, whatsoever our Lord has commanded us to do. And particularly, that we perform our offerings and service to God at their appointed seasons; for these he has commanded to be done, not rashly and disorderly, but at certain determinate times and hours. And therefore he has ordained by his supreme will and authority both where and by what persons they are to be performed: that so all things being piously done unto all well-pleasing, they may be acceptable unto him. They, therefore, who make their offerings at the appointed seasons are happy and accepted; because that, obeying the commandments of the Lord, they are free from sin. And the same care must be had of the persons that minister unto him. For the chief priest has his proper services; and to the elders their proper place is appointed; and to the Levites appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen.

Let every one of you, therefore, brethren, bless God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed to him. The daily sacrifices are not offered every where; nor the peace offerings, nor the sacrifices appointed for sins and transgressions, but only at Jerusalem; nor in any place there, but only at the altar before the Temple; that which is offered being first diligently examined by the High Priest and the other ministers we before mentioned. They, therefore, who do any thing which is not agreeable to his will, are punished with death. Consider, brethren, that by how much the better knowledge God has vouchsafed unto us, by so much the greater danger are we exposed to.

The apostles have preached to us from our Lord Jesus Christ—Jesus Christ from God. Christ therefore was sent by God—the apostles by Christ; so both were orderly sent, according to the will of God. For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ; and convinced by the word of God, with the fulness of the Holy Spirit, they went abroad publishing that *"kingdom of God was at hand."* And thus preaching through countries and cities, they appointed the first fruits of their conversions to be bishops and ministers over such as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing; seeing that long before it was written concerning bishops and deacons. For thus saith the scripture in a certain place, *"I will appoint their overseers in righteousness, and their ministers in faith."*

And what wonder if they, to whom such a work was committed by God in Christ, established such officers as we before mentioned, when even that blessed and faithful servant in all his house, Moses, set down in the Holy Scriptures all things that were commanded him. Whom also all the rest of the Prophets followed, bearing witness with one consent to those things that were appointed by him. For he, perceiving an emulation to arise among the tribes concerning the Priesthood, and that there was a strife about it, which of them should be adorned with that glorious name; commanded their twelve captains to bring to him twelve rods; every tribe being written upon its rod, according to its name. And he took them and bound them together, and sealed them with the seals of the twelve princes of the tribes; and laid them up in the tabernacle of witness, upon the table of God. And when he had shut the door of the tabernacle, he sealed up the keys of it in like manner as he had done the rods; and said unto them, "Men and brethren, whichsoever tribe shall have its rod blossom, that tribe has God choosen *to perform the office of a Priest*, and to minister unto him in *holy things*." And when the morning was come, he called together all Israel, six hundred thousand men; and shewed to their princes the seals; and opened the tabernacle of witness; and brought

forth the rods. And the rod of Aaron was found not only to have blossomed, but also to have fruit upon it. What think you, beloved? Did not Moses before know what should happen? Yes, verily; but to the end there might be no division nor tumult in Israel, he did in this manner, that the name of the True and Only God might be glorified. To him be honor for ever and ever, Amen.

So likewise our apostles knew by our Lord Jesus Christ, that there should contentions arise upon the account of the ministry. And, therefore, having a perfect foreknowledge of this, they appointed persons, as we have before said, and then gave direction how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore we cannot think that those may justly be thrown out of their ministry, who were either appointed by them, or afterwards chosen by other eminent men, with the consent of the whole church; and who have with all lowliness and innocency ministered to the flock of Christ, in peace, and without self-interest, and were for long time commended by all. For it would be no small sin in us, should we cast off those from their ministry, who holily, and without blame, fulfil the duties of it. Blessed are those elders, who, having finished their course before these times, have obtained a fruitful and perfect dissolution: for they have no fear lest any one should turn them out of the place which is now appointed for them. But we see how you have put out some, who lived reputably among you, from the ministry, which, by their innocence, they had adorned.

Ye are contentious, brethren, and zealous for things that pertain not unto salvation. Look into the Holy Scriptures, which are the true words of the Holy Spirit. Ye know that there is nothing unjust or counterfeit written in them. There you shall not find that righteous men were ever cast off by such as were good themselves. They were persecuted, it is true, but it was by the wicked and unjust. They were cast into prison; but they were cast in by those that were unholy. They were stoned; but it was by transgressors. They were killed; but by accursed men, and such as had taken up an unjust envy against them. And all these things they underwent gloriously. For what shall we say, brethren? Was Daniel cast into the den of lions by men fearing God? Ananias, Azarias, and Misael, were they cast into the fiery furnace by men professing the excellent and glorious worship of the Most High? God forbid. What kind of persons, then, were they that did these things? They were men abominable, full of all wickedness; who were incensed to so great a degree as to bring those into sufferings, who, with a holy and unblameable purpose of mind, worshipped God; not knowing that the Most High is the protector and defender of all such as with a pure conscience serve his holy name: to whom be glory for ever and ever. Amen. But they who with a full persuasion have endured these thingh, are made partakers of glory and honor,

and are exalted and lifted up by God in their memorial throughout all ages. Amen.

Wherefore it will behove us also, brethren, to follow such examples as these; for it is written, "Hold fast to such as are holy; for they that do so shall be sanctified." And again in another place he saith, "With the pure thou shalt be pure, [and with the elect thou shalt be elect,] but with the perverse man thou shalt be perverse." Let us, therefore, join ourselves to the innocent and righteous; for such are the elect of God. Wherefore are there strifes, and anger, and divisions, and schisms, and wars, among us? Have we not all one God, and one Christ? Is not one spirit of grace poured out upon us all? Have we not one calling in Christ? Why then do we rent and tear in pieces the members of Christ, and raise seditions against our own body? And are come to such a height of madness as to forget that we were members one of another? Remember the words of our Lord Jesus, how he said, "Wo to that man, [by whom offences come,] it were better for him that he had never been born, than that he should have offended one of my elect. It were better for him that a mill-stone should be tied about his neck and he should be cast into the sea, than that he should offend one of my little ones." Your schism has perverted many, has discouraged many: it has caused diffidence in many, and grief in us all. And yet your sedition continues still.

Take the epistle of the blessed Paul the Apostle into your hands. What was it that he wrote to you at his first preaching the gospel among you? Verily he did by the Spirit admonish you concerning himself, and Cephas, and Apollos, because that even then ye had begun to fall into parties and factious among yourselves. Nevertheless, your partiality then led you into a much less sin: forasmuch as ye placed your affections upon apostles, men of eminent reputation in the church; and upon another, who was greatly tried and approved of by them. But consider, we pray you, who are they that have now led you astray, and lessened the reputation of that brotherly love that was among you? It is a shame, my beloved, yea, a very great shame, and unworthy of your christian profession, to hear that the most firm and ancient church of the Corinthians should, by one or two persons, be led into a sedition against its elders. And this report is come not only to us, but to those also that differ from us. Insomuch that the name of the Lord is blasphemed through your folly; and even ye yourselves are brought into danger by it.

Let us, therefore, with all haste, put an end to this sedition; and let us fall down before the Lord, and beseech him with tears that he would be favorably reconciled to us, and restore us again to a seemly and holy course of brotherly love. For this is the gate of righteousness, opening unto life: as it is written, "Open unto me the gates of righteousness; I will go in unto them and will praise the Lord. This is the gate of the Lord; the

righteous shall enter into it." Although, therefore, many gates are opened, yet this gate of righteousness is that gate in Christ, at which blessed are all they that enter in, and direct their way in holiness and righteousness, doing all things without disorder. Let a man be faithful; let him be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions; but still by how much the more he seems to be above others, by reason of these things, by so much the more will it behove him to be humble-minded, and to seek what is profitable to all men, and not his own advantage.

He that has the love that is in Christ, let him keep the commandments of Christ. For who is able to express the obligation of the love of God? What man is sufficient to declare, as is fitting, the excellency of its beauty? The height to which love leads is inexpressible. Love unites us to God: love covers the multitude of sins: Love endures all things, is long suffering in all things. There is nothing base and sordid in love: love lifts not itself up above others; admits of no divisions; is not seditious; but does all things in peace and concord. By love were all the elect of God made perfect: without it nothing is pleasing and acceptable in the sight of God. Through love did the Lord join us unto himself; whilst for the love that he bore towards us, our Lord Jesus Christ gave his own blood for us, by the will of God; his flesh for our flesh; his soul for our souls.

Ye see, beloved, how great and wonderful a thing love is; and how that no expressions are sufficient to declare its perfection. But who is fit to be found in it? Even such only as God shall vouchsafe to make so. Let us therefore pray to him, and beseech him that we may be worthy of it; that so we may live in love, being unblameable, without human propensities, without respect of person. All the ages of the world, from Adam, even unto this day, are passed away: but they who have been made perfect in love, have by the grace of God obtained a place among the righteous, and shall be made manifest in the judgment of the kingdom of Christ. For it is written, "Enter into thy chambers for a little space, till my anger and indignation shall pass away; and I will remember the good day, and will raise you up out of your graves." Happy then shall we be, beloved, if we shall have fulfilled the commandments of God in the unity of love; that so through love our sins may be forgiven us. For so it is written, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth no sin, and in whose mouth there is no guile." Now this blessing is fulfilled in those who are chosen by God, through Jesus Christ our Lord: to whom be glory for ever and ever. Amen.

Let us, therefore, as many as have transgressed by any of the suggestions of the adversary, beg God's forgiveness. And as for those who have been the heads of the sedition and faction among you, let them look to the common end of our hope. For

as many as are endued with fear and love, would rather they themselves should fall into trials than their neighbors; and choose to be themselves condemned rather than that the good and just love delivered to us, should suffer. For it is seemly for a man to confess wherein he has transgressed, and not to harden his heart as the hearts of those were hardened who raised up sedition against Moses the servant of God; whose punishment was manifest unto all men; for they went down alive into the grave. Death swallowed them up. Pharaoh and his host, and all the rulers of Egypt, their chariots also and their horsemen, were for no other cause drowned in the bottom of the Red sea, and perished; but because they hardened their foolish hearts, after so many signs done in the land of Egypt, by Moses the servant of God.

Beloved, God is not indigent of any thing; nor does he demand any thing of us, but that we should confess our sins unto him. For so says the holy David, "I will confess unto the Lord, and it shall please him better than a young bullock that hath horns and hoofs. Let the poor see it and be glad." And again he saith, "Offer unto God the sacrifice of praise, and pay thy vows unto the Most High. And call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. The sacrifice of God is a broken spirit.

Ye know, beloved, ye know full well, the Holy Scriptures; and have thoroughly searched into the oracles of God: call them therefore to your remembrance. For when Moses went up into the mount, and tarried there forty days and forty nights in fasting and humiliation, God said unto him, "Arise Moses, get thee down quickly from hence; for thy people whom thou broughtest out of the land of Egypt have committed wickedness: they have soon transgressed the way that I commanded them, and have made to themselves graven images. And the Lord said unto him, I have spoken unto thee several times, saying, I have seen this people, and behold it is a stiff-necked people: let me therefore destroy them, and put out their name from under heaven. And I will make unto thee a great and a wonderful nation, that shall be much larger than this. But Moses said, Not so, Lord: forgive now this people their sin; or if thou wilt not, blot me also out of the book of the living." O! admirable love! I insuperable perfection! The servant speeks freely to his Lord: he beseeches him either to forgive the people, or to destroy him together with them.

Who is there among you that is generous? who that is compassionate? who that has any love? Let him say, If this sedition, this contention, and these schisms, be upon my account, I am ready to depart; to go away whithersoever ye please; and do whatsoever ye shall command me: only let the flock of Christ be in peace with the elders that are set over it. He that shall do this, shall get to himself a very great honor in the Lord; and there is no place but what will be ready to receive him: "for the earth is

the Lord's and the fulness thereof." These things they who have their conversation towards God not to be repented of, both have done, and will always be ready to do.

Nay, and even the gentiles themselves have given us examples of this kind. For we read how many kings and princes, in times of pestilence, being warned by their oracles, have given up themselves unto death; that by their own blood, they might deliver their country from destruction. Others have forsaken their cities, that so they might put an end to the seditions of them. We know how many among ourselves have given up themselves unto bonds, that thereby they might free others from them. Others have sold themselves into bondage, that they might feed their brethren with the price of themselves. And even many women, being strengthened by the grace of God, have done many glorious and manly things on such occasions. The blessed Judith, when her city was besieged, desired the elders that they would suffer her to go into the camp of their enemies: and she went out exposing herself to danger, for the love she bare to her country and her people that were besieged; and the Lord delivered Holofernes into the hands of a woman. Nor did Esther, being perfect in faith, expose herself to any less hazard for the delivery of the twelve tribes of Israel, in danger of being destroyed. For by fasting and humbling herself, she entreated the Great Maker of all things, the God of Spirits; so that beholding the humility of her soul, he delivered the people for whose sake she was in peril.

Wherefore let us also pray for such as are fallen into sin; that, being endued with humility and moderation, they may submit not unto us, but to the will of God. For by this means they shall obtain a fruitful and perfect remembrance, with mercy, both in our prayers to God, and in our mention of them before his saints. Let us receive correction, at which no man ought to repine. Beloved, the reproof and the correction which we exercise towards one another is good and exceeding profitable: for it unites us the more closely to the will of God. For so says the Holy Scripture, *"The Lord corrected me, but he did not deliver me over unto death. For whom the Lord loveth he chasteneth, and scorgeth every son whom he receiveth. The righteous, saith he, shall instruct me in mercy and reprove me; but let not oil of sinners make fat my head."* And again he saith, *"Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For he maketh sore and bindeth up; he woundeth and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. Thou shalt laugh at the wicked and sinners; neither shalt thou be afraid of the beasts of the earth. The wild beasts shall be at peace with thee. Then shalt thou know that thy house shall be in peace; and the habitation of*

thy tabernacle shall not err. Thou shalt know also that thy seed shall be great, and thy offspring as the grass of the earth. Thou shalt come to thy grave as the ripe corn, that is taken in due time; like as a shock of corn cometh in, in its season." Ye see, beloved, how there shall be a defence to those that are corrected of the Lord. For being a good instructor, he is willing to admonish us by his holy disciple.

Do ye, therefore, who laid the first foundation of this sedition, submit yourselves unto your elders; and be instructed unto repenteance, bending the knees of your hearts. Learn to be subject, laying aside all proud and arrogant boasting of your tongues. For it is better for you to be found little, and approved, in the sheepfold of Christ, than to seem to yourselves better than others, and be cast out of his fold. For thus speaks the excellent and all-virtuous Wisdom, "Behold I will pour out the word of my Spirit upon you, I will make known my speech unto you. Because I called and ye would not hear, I stretched out my words and ye regarded not. But ye have set at nought all my counsel, and would none of my reproof. I will also laugh at your calamity, and mock when your fear cometh. When your fear cometh as desolation, and your destruction as a whilwind, when distress and anguish cometh upon you. Then shall ye call upon me, but I will not hear you: the wicked shall seek me, but they shall not find me. For that they hated knowledge, and did not seek the fear of the Lord. They would not hearken unto my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own ways, and be filled with their own wickedness."

Now God, the inspector of all things, the father of spirits, and the Lord of all flesh, who hath chosen our Lord Jesus Christ, and us by him, to be his peculiar people, grant to every soul of man that calleth upon his glorious and holy name, faith, fear, peace, long suffering, patience, temperance, holiness, and sobriety, unto all well-pleasing in his sight; through our High Priest and Protector Jesus Christ, by whom be glory and majesty, and power, and honor, unto him now and for evermore. Amen.

The messengers whom we have sent unto you, Claudius Ephebus, and Valerius Bito, with Fortunatus, send back to us again with all speed, in peace and with joy, that they may be the sooner acquaint us with your peace and concord, so much prayed for and desired by us, and that we may rejoice in your good order.

The grace of our Lord Jesus Christ be with you, and with all that are any where called by God through him: to whom be honor and glory, and might and majesty, and eternal dominion, by Christ Jesus, from everlasting to everlasting. Amen.

* * *

WE have thought that it would be both interesting and pleasing to many to have the perusal of some of the fragments of christian antiquity, and have, in the preceding pages, given one

of the most ancient, and one of the most primitive of the epistles of those who have been styled the successors of the apostles.

Clement, the writer of this epistle, is generally supposed to be the person of that name mentioned by Paul in his epistles, and is supposed to have written this letter shortly before the destruction of Jerusalem. It is evident, upon the whole, that it was written shortly after the martyrdom of Paul and Peter.

The simplicity of the style and the contents of this long letter, give some tolerable idea of the ancient method of teaching and exhorting adopted by those who were personally acquinted with the apostles.—I speak not so much of what is taught in the epistle as of the manner. Although the *matter* is in general such as the apostles taught, there is one great weakness in this epistle which shows it not to have been inspired: that is, the allusion to the ancient traditional tale about the *Phoenix.* While the allusion serves as an illustration of the thing intended, its intimate connexion with fable detracts from it every advantage; and we regret to find so weak a place in a letter otherwise so excellent and instructive. But even this blemish is not without its instruction. It shows us how easy it is to distinguish the writings inspired and dictated by the Holy Spirit, from those of the purest and best and most ancient writers in the world. It also teaches us one important lesson, viz. that while the writings of the primitive fathers may, and do, corroborate such views as are taught very explicitly by the apostles, they are of too doubtful a character, and too weak to establish any religious doctrine or practice upon their authority alone. Their evidence may corroborate; but unsupported by the inspired writings it can prove nothing. Upon the whole I value this epistle very highly on this account, that it affords us a full example of the difference of teaching and speaking on the great subject of christianity since the formation of creeds and systems. and that style which grew out of the apostolic examples obtained before the age of creeds and christian clergy.

EDITOR.

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